

Oral History Program  
California State University, Sacramento, California

Oral History Interview

With

**KENNETH HISAO OZAWA, M.D.**

September 2, 1993  
August 4, 1994  
Sacramento, California

By Christine Umeda  
Florin Japanese American Citizens League  
and Oral History Program  
California State University, Sacramento  
Sacramento, California





# JAPANESE AMERICAN CITIZENS LEAGUE

FLORIN CHAPTER • PO Box • SACRAMENTO, CALIFORNIA 95829-2634

## PREFACE

In the summer of 1987, a small group of people from the Florin JACL met at Mary and Al Tsukamoto's home to plan a new project for the organization. Because of the unique history of Florin, we felt that there were special stories that needed to be preserved. The town of Florin, California was once a thriving farming community with a large Japanese American population. The World War II internment of persons of Japanese ancestry living on the west coast, devastated the town and it never recovered. Today there is no town of Florin; it has been merged into the larger county of Sacramento. Many Japanese Americans who reside throughout the United States, however, have their origins from Florin, or have relatives and friends who once had ties to this community. The town may no longer exist, but the spirit of the community continues to survive in people's hearts and memories.

Several hours have been devoted to interviewing former Florin residents. The focus of the interviews was on the forced internment and life in the relocation camps, but our questions touched on other issues. We asked about their immigration to the United States from Japan, pre-war experiences, resettlement after the war and personal philosophies. We also wanted to record the stories of the people left behind. They were friends and neighbors who watched in anguish as the trains transported the community away.

We have conducted these interviews with feelings of urgency. If we are to come away with lessons from this historic tragedy, we must listen to and become acquainted with the people who were there. Many of these historians are in their 70's, 80's and 90's. We are grateful that they were willing to share their experiences and to answer our questions with openness and thoughtfulness.

We owe special thanks to James F. Carlson, former Assistant Dean of American River College and to Jackie Reinier, former Director of the Oral History Program at California State University in Sacramento. Without their enthusiasm, encouragement and expertise, we never could have produced this collection of oral histories. We also wish to acknowledge the project members, volunteers, the Florin JACL which contributed financial support, Sumitomo Bank for their corporate donation, and the Taisho Young Mens Association which contributed some of their assets as they dissolved their corporation on December 31, 1991.



## TABLE OF CONTENTS

INTERVIEW HISTORY . . . . .	i
BIOGRAPHICAL SUMMARY. . . . .	ii
NAME LIST. . . . .	iii
PHOTOGRAPHS . . . . .	iv
SESSION 1, September 2, 1993	
[Tape 1, Side A] . . . . .	1
<p>Biographical information--Parents occupation--Living in Berkeley, California--Childhood friends and activities--Family values and expectations--Discrimination--Brother's hobby in building model airplanes--Background on his father and mother's family and emigration to America--</p>	
[Tape 1, Side B] . . . . .	17
<p>Attending Golden Gate Academy--Childhood experiences with his brother and friends--World's Fair on Treasure Island--Selling their belongings to evacuate for the Internment Camps--Life at the Tanforan Assembly Center and Topaz Internment Camp in Utah--Schooling in camp--</p>	
[Tape 2, Side A] . . . . .	37
<p>Life and recreation in Topaz Internment Camp--Sporting events between the Nisei's and Kibei's--Father's occupation in camp--Brother joining military service--Brother's experience in Japan following the war--After camp and back at Golden Gate Academy--Oakland Boys Club--Choosing premed--Meeting Leatrice Fukunaga--Discrimination after camp--</p>	



[Tape 2, Side B] . . . . .	.55
----------------------------	-----

Camp counselor for Oakland Boys Club--Experiences at Seventh-day Adventist college in St. Helena--Choosing medicine as a career--Leatrice graduates from college--Wedding preparation and marriage--Wedding on a shoestring--First child born, Dede--Naval internship--Camp Pendleton experiences--OB internship--Moving to Sacramento--Working for Aerojet General Corporation--Sacramento Japanese community activities--

## SESSION 2, August 4, 1994

[Tape 3, Side A] . . . . .	.72
----------------------------	-----

Going back to Golden Gate Academy after the war--College work in premed--Dating in college--Medical school at Loma Linda--Leatrice and her family--Interning at the Oakland Naval Hospital--Interning at Camp Pendleton--Experience in the Marine Corps--Dealing with discrimination--Opening private practice in Sacramento--Working at Mercy Hospital and other medical related committees--

[Tape 3, Side B] . . . . .	.87
----------------------------	-----

Looking forward to retirement--Family vacation to Topaz Internment Camp--Sharing camp experiences with children--Camp life and experiences--Values passed to children--Daughters, Dede, Emi and Carol--Background on father and mother--Religious beliefs--Leatrice support and working through medical school--Background on daughters academic and careers--

[Tape 4, Side A] . . . . .	..106
----------------------------	-------

Daughters, sons-in-law and grandchildren--Japanese role model and identification--Thoughts on redress, reparation, assimilation and acculturation--Values and faith--Caring for and talking about his father

APPENDIX. . . . .	.124
-------------------	------



## INTERVIEW HISTORY

### Interview and Editor

Christine Asoo Umeda, Member of Florin Japanese American Citizens League

### Interview Time and Place

September 2, 1993

August 4, 1994

Place of employment of Kenneth Hisao Ozawa, M.D., Mercy General Hospital,  
4000 J Street, Sacramento, California, 95818

### Editing

Umeda transcribed and checked the verbatim manuscript of the interview against the original tape recordings, edited for punctuation, paragraphing, and spelling and verified proper names.

Ozawa reviewed the transcript and added material which is enclosed in brackets.

### Tapes and Interview Records

Copies of bound transcript and the tapes will be held by Florin Japanese American Citizens League and in the University Archives at The Library, California State University, Sacramento, 6000 J Street, Sacramento, California, 95819. The draft transcript edited by Ozawa is also located in the University Archives at The Library, California State University, Sacramento.



## BIOGRAPHICAL SUMMARY

Kenneth Hisao Ozawa, M. D. is a second generation Nisei born on July 21, 1931 in Berkeley, California. A Nisei, second generation American of Japanese descent. He and his brother Ichiro were the only children of their parents, Mr. Hisashi and Mrs. Natsu Okuyama Ozawa.

He attended Seventh-day Adventist elementary and secondary schools. He earned his B. S. at Pacific Union College in Angwin, California. His M. D. from Loma Linda University, Loma Linda, California and completed his rotating internship at the U. S. Naval Hospital in Oakland, California. He began his military service as a Battalion Surgeon and Staff Medical Officer with the U. S. Marine Corps, Camp Pendelton, California in 1958. He retired after 31 years as a Captain (MC) United State Naval Reserve.

In 1960 he moved his family to Sacramento and worked as the Staff Physician at Aerojet General Corporation for two years. From 1962 to 1992, he was in private practice. In 1992 he was appointed as Director of Medical Affairs at Mercy General Hospital, Sacramento.

His many civic and community activities include: Chairman of the Emergency Care Committee, Sacramento El Dorado Medical Society; Chairman, Special Trauma Studies for Sacramento County compiled in 1983 and 1984; Member of the Emergency Care Committee for the California Medical Association; Assistant Clinical Professor, Family Practice University of California at Davis, School of Medicine and Associate Clinical Professor of Family Practice. (See vitae in the Appendix.)

He and his wife Leatrice Fukunaga Ozawa have three daughters, Dede, Emi, Carol and five grandchildren.



[Begin Tape 1, Side A]

UMEDA: This is an oral interview on September 2, 1993, with Dr. Kenneth H. Ozawa.

The interview takes place in Sacramento, California, at Mercy Hospital, the place of his employment. Dr. Ozawa was born on July 21, 1931 in Berkeley, California. This oral interview is being conducted as part of the Florin Japanese American Citizens League oral history project. The interviewer is Christine Umeda.

We're going to start with life before World War II and start with family and home life. If you could Dr. Ozawa, when and where were you born?

OZAWA: Well, you said, Berkeley, California, and that is on my CV (curriculum vitae), but actually I was born in St. Helena Sanitarium, at St. Helena, California. The birthday was correct. And my earliest recollection is, after I was born, I lived in San Francisco for approximately a year and I moved to Berkeley. My earliest recollection is in Berkeley.

UMEDA: I see, what did your father do?

OZAWA: My father, at the time I was born, was working for North American Mercantile Company for a Mr. Domoto, who ran an export/import business in



OZAWA: San Francisco. Most of his trade was bringing goods from Japan to the United States and my father worked for him initially as a salesman and later as an assistant sales manager.

UMEDA: What about your mother, did she have an outside occupation?

OZAWA: My mother, after she delivered me in 1931, remained home as a housewife.

UMEDA: How many siblings do you have?

OZAWA: I have one older brother, five years older than myself.

UMEDA: Okay, so there's just two, just he and yourself?

OZAWA: That is correct, he is deceased now.

UMEDA: You said you lived in Berkeley, was that the only residence during the prewar years?

OZAWA: I lived in Berkeley until 1939 then we moved from one area in Berkeley to another area in Berkeley. We lived there from 1939 until we were evacuated in early 1942.

UMEDA: What do you remember about family life, if you can describe as early as you can remember?

OZAWA: In trying to describe family life, overall it was a happy family that I came from. A very close family, with no relatives. My father's relatives were all in Japan and my mother's relatives were all in Japan. There was no other Ozawa or Okuyama relations in United States or Hawaii. My earliest recollection has to do with what occurred around the home in Berkeley. Again, playing with



OZAWA: my brother and involved in many activities. Are you interested in what kind of activities?

UMEDA: I'm going to ask you questions like that. So what did you do for entertainment?

OZAWA: What would I do for entertainment? Most of the entertainment was, like most young children. Ride bicycles, played with each other. My best friend was a, ....is still living, Herbert Pekonen, a Finish boy who lived on the same street as I did. We were the best of friends. Somehow, on our street, there was only two of us of the same age and so consequently until I started school he was the only person I played with. My brother was my main playmate. Being five years older than I was, he was a very inquisitive person and he made model airplanes and did a lot of things. In fact, airplane was his real love as far as being in his youth and which extended into his adult life.

UMEDA: Well, I can't ask you this question since you didn't have any girls in your family, but what values did your parents teach you?

OZAWA: My father was very traditionally Japanese. My mother, in my recollection, was very traditional in Japanese. For instance, I could remember my father always was served first. The main dish was allowed to be presented to him and then after he was finished, we were allowed to take our servings and mother was last. One of the saying was that, "One who took a lot of the main dish was yokubari, or selfish, and if you were a good person you ate a lot of



OZAWA: rice and very little okazu, the main dish.” This is kind of classic, we never talked back to our parents. We followed their instructions. They made us do things and we never questioned them. Though I was known to both of my parents as a little more stubborn and had the tendency of talking back. My brother strictly did what they told him, no grumbling.

UMEDA: Along the line with values, were there any you specifically upheld or rejected?

OZAWA: Well, the one that most Japanese have is that whatever you do, don't bring shame to the Ozawa name, was number one. That was brought up for everything including spilling water on the floor, to our behavior to one another, to our behavior outside of the house. The other is don't bring shame to the Japanese. My father always stated that you should be proud to be Japanese because they are strong, good and smart. And so we always thought we were strong, good and smart. This is not necessarily true but we thought we were until we found out better. Religiously, my parents did not go to any ethnic church as most people think that the Japanese go to like Buddhist Church or Shinto. My mother met a minister on the boat coming from Japan to the United States, Elder Nozaki. And she became a Seventh-day Adventist and was one of three ladies, the first Seventh-day Adventist Japanese in San Francisco. So consequently that tend to flavor the religion of our family. My father never became an Adventist until his latter years, around when he was about 87 he got baptized and he died at about the age of 92.



UMEDA: Just stepping back a little bit, what generation do you identify yourself as?

OZAWA: Nisei [second generation, the first generation born in the United States].

UMEDA: So your parents were both born in Japan?

OZAWA: Yes.

UMEDA: Sort of going beyond the values then, would you think that the expectations that they had for you, as you've already expressed, or are there any other expectations that you could recall?

OZAWA: The expectation of my parents....on me was that my brother and I would both go to college. And the expectation was that we were going to be a success in whatever we were supposed to do. We were supposed to respect our mother and father forever and to take care of them in their old age and again not bring shame to them, the Ozawa name or the Japanese. I think that was pounded in our heads.

UMEDA: Which parent made the decisions?

OZAWA: Mother.

UMEDA: All the decisions?

OZAWA: Mother made most of the big decisions. Dad....

UMEDA: Could you give examples of the kinds of decisions mother would have made then those that dad would make?



OZAWA: Well, decisions such as, if we were going some place or not, my dad would go right along. But the few decisions that dad would make would be absolute and mother may argue with him. In the latter years she became a lot more expressive, she was a lot more obedient probably in the earlier years. But my dad didn't demand but when he did, we listened to him.

UMEDA: So financial decisions were made by her?

OZAWA: Financial decisions I don't remember, until after the war, my parents ever discussing money problems in front of my brother and me except that whenever we asked for money. That day, we would get the lecture on how hard it was to get money and to be careful how we spent it.

UMEDA: What about the decision to move, you said you moved in Berkeley?

OZAWA: That decision was made by the landlord and not by us. The landlord, being Japanese, said that one of his children wanted to rent the home so he gave us a deadline and we moved out. And surprisingly, we rented another home owned by Japanese, until the wartime.

UMEDA: Which parent disciplined?

OZAWA: Mother. Mother was the disciplinarian. She was outspoken. My dad has never touched me except on one occasion, and we'll talk about that, that was when we were in camp. My mother was the disciplinarian of our family and my brother and I used to play games about it. And to my mother's dismay,



OZAWA: because when she spanked us, it hurt her hands more than it hurt us. But we acted like she hurt us, we faked our cries and she would feel sorry for us.

UMEDA: Now you had mentioned earlier that you didn't have many relatives. What, if any, was your interaction with grandparents on either side?

OZAWA: None. The only time that I remember anything about my grandparents....My mother spoke about them. But my memory recalls, I guess they didn't impress me very much. The only time I remember is my mother crying when she gets a letter from Japan and she would say "Grandmother died, or grandfather died". And I never knew what it was like to have relatives because we never had any....and people would talk about. My friend would talk about grandpas and grandmas and everything like that but I had no way to relate to it except it.... except it must be wonderful.

UMEDA: During the years we were at home, what kind of dinner table conversations do you recall?

OZAWA: Initially when we were young, we were not allowed to talk while we were eating. Naturally as we grew older and bolder, by the time when war started in 1941, I was almost ten years old. I was ten then I guess in '41, my brother was fifteen, so we were quite expressive. By that time, believe it or not, dad made a recommendation that no longer does the food have to start with him but that the children were growing up and I remember he said, "You folk serve yourself and he would take his share and mother would take her share."



OZAWA: We were impressed that we had arrived at that occasion and why that came about I can't tell you.

UMEDA: Do you recall if there was a set seating arrangement that was fixed at all times?

OZAWA: It was always fixed, I sat in a seat that I was assigned to. My dad always sat on one end, my mother at the other end and my brother across from me. This is the way it was until 1941.

UMEDA: Is there anything else during those years because we are now going to move into the adolescent years. Is there anything else?

OZAWA: I can tell you an interesting thing happened. I told you my brother was quite unique in building airplanes, and by the time the war was ready to start, he was designing his own airplanes. There was one other Japanese there who inspired my brother and his name is hidden right now in my memory, it will come later. My brother built an airplane and took it down to Capwell's [Department Store]. It was so well made that he did not win any prize and the man says, "You did not make this airplane, somebody else made it. You're too young to make an airplane like this." My brother was so upset he cried. And Herb Pekonen got some stink bombs, went back to Capwell's in Oakland and popped them in front of the place there, just to teach 'em a lesson that "Ich", my brother Ichiro, really made the airplane. Later on he won the first place in San Francisco Chamber of Commerce rubber powered airplane. His



OZAWA: airplane out flew everybody else. It's interesting that the war just started and because he was Japanese, the first place trophy was three inches high and the second place trophy was about a foot high. They had an award dinner. They didn't invite my brother to the award dinner, they mailed him the ribbon and the trophy and said, "We don't want you there because you are a Jap." About ten years ago I was unpacking some of the things my father had and I found these things and I made a gaku (frame). I put the letter of winning first place along with the ribbon. My dad saved everything, he was a pack rat. First place from 1941, I think it was, and his ribbon first place. And my brother got to see it again before he died.

UMEDA: You know, since you brought that incident up, do you recall anything particular in terms of how the family reacted to that letter and being sort of excluded from the activity?"

OZAWA: We had an idea that war was coming. This was 1940, tale end of 40s and first part of 1941. My mother had a classmate. Interesting, my mother went to a Episcopal Mission School in Japan, in Tokyo. She met some classmates there and one married an oil tanker captain. He used to come and load oil in Richmond. This is in the 40s and early part of '41. And about May of 1941, he said good-bye to us and this is his last trip. And he said, "I don't know what's going on but we have gun turrets placed on our tanker and they were hidden when we come to the United States. As far as I'm concerned," he said,



OZAWA: "it looks like we'll be going to war with the United States sometime." And we thought he was kidding and we never saw him again. We were told, after the war, that he was killed in Guadalcanal. He was a captain of a ship and it was sunk under him and he went down with the ship.

UMEDA: And that man was Japanese?

OZAWA: Japanese, yes. The old tankers use to come into the bay and got oil from Richmond all the time, you probably didn't know that.

UMEDA: Very good, okay. Let's move into what we call the adolescent period.

OZAWA: Oh the other thing, just to let you know, haiseki (prejudice/exclusion).

December 7, my brother, myself, and George Groves were walking up to go to the movie. A bunch of guys came by in a car and said, "Hey Ich, did you know you guys are at war with us." We didn't know what they were talking about. We went to see the movie and all through the movie the slides would come on saying, "All active duty personnel report to Pearl Harbor. Report to your active duty stations." Then we found out, once we got home. My father was very upset, he said, "Where were you? Did you know that Japan bombed Pearl Harbor? You got to be careful and watch out for problems that you have." It shows you that blackouts came in before we went to camp and ([inaudible]) we put up the blackout and everything else. And one night, I guess it was me, I was blamed anyway. I left the garage lights on and the curfew went on and all the blocks were dark and here our garage is bright red



OZAWA: and the neighborhood was mad. They says, "We're signaling the enemy."

And I'll never forget, Mr. Groves, who lived next to us, he kept the people away from breaking the windows, put the lights out and send the family over to tell us to shut the light off downstairs. He really defended our family and I didn't forget that. We had incidents on bus rides. People would walk up to you and say, "Are you a Jap?" My brother use to say, "No, I'm an Indian." And they say, "Good thing you're not or we'd beat the hell out of you." When we would get on the bus my brother use to say, "Remember you're an Indian now," and I would say, "Okay." So I always said I was an Indian, if anyone asked me, until I went into camp. And you know, "it worked." At that time the Chinese all wore buttons that says, "I am Chinese. I am a loyal American." I never forgot. I remember those things. Basically the school I went to, at that time I was going to an Adventist Academy. And they really treated me well. In fact, some of those people are still friends of mine to this date.

UMEDA: During that period, were you part of a Japantown or a community of Japanese?

OZAWA: No, we lived in a part of Berkeley where there were few Japanese. It was not the high rent district, we were below San Pablo, we were above San Pablo and below Market Street, yeah. And so there was a few Japanese around but it was mostly hagujiin (Caucasians).



UMEDA: What about the Japanese community per se, was there a Japantown?

OZAWA: We didn't integrate a lot with the Japanese community except through work and my church. The church was a Japanese church that I went to. We weren't tied up with the Buddhist church, which had a lot of activities. But my father, through work, was tied with Nippon Club. Nippon Club was a club where my father was an officer.

It was interesting where we lived. It was just two houses away from Sumitomo Bank's tennis court. They had a tennis court, and a club house and a beautiful lawn area. We were allowed there and played tennis whenever we wanted to. Interestingly the Sumitomo Bank had something like that. It was about a lot of four houses and one regular tennis court, changing room and clubhouse. So I know that Sumitomo Bank was doing well.

But as far as relationship, it was mostly associated with the Japanese church. We did go see Japanese movies at the Bukkyokai (Buddhist Church) in San Francisco. And they always showed Japanese movies and always showed the Japanese war movie, how the Japanese soldier wins the war. We use to go mainly for watching the airplanes, and the different bombers they used, the Nakajima's that they flew. My brother knew all the airplanes so we use to have a good time.

UMEDA: Did you participate in any kind of organized activities such as scouts, or the Y, or picnics or local sport activities?



OZAWA: No, because at that time there were no such organized sports before the war and you were just on your own with your family. The Adventist church had nothing like that. And the only thing I got organized with was my class at school. They had programs or sport events I use to participate in them. In a school of about hundred, there were probably about four Japanese.

UMEDA: What about Japanese language school?

OZAWA: No, I didn't attend. I picked up my Japanese at home, so I could speak Japanese but I can't read or write it.

UMEDA: Any other or what people refer or commonly refer to as cultural things such as kendo, or any of those kinds of things, flower arrangement?

OZAWA: No, I didn't do any of the traditional Japanese things. My mother, now that she's gone, my wife and I consider mom ahead of her times in a lot of ways. She taught my brother and me to cook, iron, clean house, serve guests, how to put tea out and do all these things. She says, "Number one, I don't have any daughters, and Number two, as a man, until you get married you need to do all this." So to this day, I can iron my own shirts. If I want to, I wash clothes. I take care of the house when my wife is gone. I could cook a meal for my wife when she's late or something like that. And when I think about what mom did, she also took piano lessons because she wanted to know how to play the piano, which my father thought was crazy and my mother didn't. She wanted to do a little singing so she took voice lessons. She didn't have a voice, she



OZAWA: couldn't sing, but she did. Even after war, within a week or two before she died, she bought symphony tickets for the San Francisco Symphony. She used to ride the bus and the train to go over there and listen to the symphony because my dad wouldn't go. He says, he's not interested in it. So mom was a little different, but she taught us a lot.

UMEDA: So, your parents have come up throughout the beginning part I'm wondering if you don't mind if we just captured a little bit of their history. Since they were both born in Japan, do you know how they met and how their marriage came about?

OZAWA: My father was from Tsuruga, [Japan] his father was a physician. He comes from a family of about four. He said he had a pretty good life. He was spoiled a little bit.

UMEDA: What was his position in his family?

OZAWA: He was the oldest. He was the oldest son and he went through high school and he went to college. And I think he graduated college. Then he took off and went to Guatemala. And he received some gold yen from his father and went to Guatemala. He immediately got captured in Guatemala by the rebels and got stripped of all of his money and thrown into prison. He gives a famous story about the prison, which I won't bore you with.

UMEDA: What year was that?



OZAWA: Ah, this must have been, he was born in 1890, 1910 he'd be 20 years old.

Probably about 1923 or so, no it would be 1913. He got a hold of the Japanese Embassy there and they said, "You're stupid to come to Guatemala. They're having a revolution and we're not going to give you any money. You're lucky you're alive." And he said, "What do I do?" "That's up to you, it's not up to us to worry about. You're the dumb guy to come here." He says they didn't give him any help at all, so that was it.

He knew how to draw, so he drew pictures and he worked his way up from Guatemala to Mexico. It took him, I forgot how many years. By the time he was finished he was fluent in Spanish. By the time he died, he could speak Spanish. And he'd sell his pictures as he came up and he came through Tijuana and found a job in San Diego. He went to the San Diego fish wharf and says, "I'm looking for a job." And an Italian hired him. And he worked for the Italian, wholesaling fish and he made a lot of money. The Italian one day says, "I want to sell you the business." And my dad says, "I can't afford it." "How much you got?" It wasn't very much money but the Italian says, "Good enough" and he left. So he ran the business and he says he never made so much money in his life and never had so much money. So he said, "Gosh, I'm so rich now." I said, "How much?" I think my dad told me three or four hundred dollars, maybe. But back then it was a lot of bucks. He says, "It's time to get married." So he went back to Japan to find a wife.



OZAWA: My mother's side, my mother's father was a officer in the Japanese army.

An alcoholic, he retired and died at a very early age when my mother was young. Consequently her mother also died from a disease process. So they were orphaned and they were raised by the oldest brother (maternal parent's brother.) My mother came from a family of just a sister. And they were raised by 'em and they went to an Episcopalian school.

And for my father side, he met a friend and said he needs to get married. And he said, "Fine, what do you think about that lady over there?" My father says, "Not bad." He said, "Good, we'll arrange a dinner." My mother said somebody came over and says somebody is interested in you. My mother says, "Good, we'll have a dinner." So they had a dinner. My father saw my mother, my mother saw my father and the next time they saw each other was when they got married. And they got married, and they spent something like three for four days in Japan and they got aboard a ship to head for United States.

UMEDA: What year was that, do you know?

OZAWA: That would be, my brother was born in 1927, they got married about 1926.

My father bragged about the ship. That he's been back and forth from Japan two or three times. Says he'll take good care of .... My mother's story, and soon as the ship pulled out of Tokyo Bay, my father started vomiting and he didn't stop vomiting until they got to San Francisco.



UMEDA: Did they go through Angel Island [Western immigration entry point] ?

OZAWA: Yes, my mother went to Angel Island and was there for about four months.

My father kept every receipt of the Jewish attorney who charged all this for the paperwork and all that. They were going to send mother back to Japan because she came over with a visitor's visa. And after four months, the visitor's visa.... there was some kind of legal aspect to it. And said she didn't come over correctly and she had to go back to Japan. And one of the friends says, "You get a Jewish attorney and they'll always take care for you." And so my father didn't know why, he just found a Jewish attorney and walked in there and said, "I want to get my wife out of Angel Island." He said, "That's fifty bucks." My father says, "Fifty bucks to get 'em out of Angel Island?" And so my dad said, "Well that's what it is, fifty bucks." My dad told me it was about two to three months pay.

UMEDA: I'm going to stop you because were almost at the end.

[End Tape 1, Side A]

[Begin Tape 1, Side B]

OZAWA: Sure enough, within two weeks, mom was out and they didn't think anything about it. And jumping ahead, after the war, the immigration people said that mom was here in the United States illegally. This was 1946, and they said she had to go back to Japan. And we went through a bunch of paper writing. By that time my brother was in University of California and he went to bat and



OZAWA: wrote some letters and talked and they says, "Well, she was here illegally but after all this is through with, let's just go ahead and drop this." And the immigration just dropped it. And consequently after that she got her citizenship. But they got....

UMEDA: So they are both naturalized?

OZAWA: They both became naturalized after the war. And my brother was born in 1927 and they were living in San Francisco. In 1931, I came along and then they moved to Berkeley until war time. My mother's education was high school and my father did go to college.

UMEDA: Wonderful. I thought that sounded like an important piece to include here. We'll skip on back to you. We're talking about the adolescent years and take it up until the war. What schools did you attend?

OZAWA: I attended Golden Gate Academy, a Seventh-day Adventist school.

UMEDA: Is that what grade?

OZAWA: From first to the fifth grade and the war started. And do you want me to give the schooling right now?

UMEDA: Ah no, I want to stay with your adolescent years. So we'll stop right there. Tell us about how you liked school, or the treatment in school, about the teachers?



OZAWA: The treatment in the school was good. I remember the first grade teacher, Mrs. Schultz, is her name. Everybody remembers their first grade teacher. Golden Gate Academy was nothing but good memories for me. They were all nice to me, the kids. I was the only Japanese in my class. The class wasn't that big. I think we had about twenty kids. And I went there through the fifth grade. I have a lot of funny things happen, a lot of happy occasions. And again, some of the people that I met there are now retired and live around this area. We have class reunions, we get together and we talk about those days.

UMEDA: Did you feel different from your Caucasian friends?

OZAWA: Well, yes and no. I'd bring rice balls to lunchtime and everybody else had sandwiches. So I remember saying, "Hey mom, can't have musubi (rice balls) anymore, everybody looks at me when I eat musubi. I'd rather have sandwiches." And so at times like that, I did. I didn't feel any haiseiki (exclusion/prejudice) or anything like that until the wartime came. Nobody ever gave us a hard time. School, nobody ever caused us any problems that I could recall. Though my brother didn't say too much about it, if he did. We certainly didn't.

UMEDA: Were you ever invited to the homes of the children?

OZAWA: Oh yeah, we went to homes, we went to birthday parties and things like that.

UMEDA: Was this a neighbor hood school or did you travel distances?



OZAWA: No, we traveled. I.... up to the fifth grade, I had to walk about.... well the neighborhood, but at that time it was about nine blocks. We didn't think anything about it. We walked it. The parents didn't take us to school.

UMEDA: That's about a mile.

OZAWA: Yeah, we just walked it.

UMEDA: As a child then did you consider yourself...how did you identify yourself, Japanese?

OZAWA: Japanese.

UMEDA: Not Japanese American?

OZAWA: No Japanese. I'll tell you when I thought I was Japanese American was when my mother said, "It's time for you to learn Japanese." I said, "Why?" She says, "Because you're Japanese." "But" I said, "I'm an American." She said, "No, you're Japanese and as long as you're Japanese you need to learn the Japanese language." She tried to teach me Japanese and I memorized a book. I didn't memorize the characters. I could close my eyes, I could tell her the stories one after another, because I memorized them all. My mother would whip me and say, "You're not paying attention, you're not reading the words, you're just memorizing it." She also tried to teach me the piano and I would be rolling on the floor, I remember that. I said, "No boy plays piano, that's girls stuff." Many years later I accused her, "Why did she pay attention to a small kid, you should have made me learn how to play the piano," which I



OZAWA: want to do now. "You should have forced me to learn Japanese," which I regret not learning. She just rolled her eye and said, "I don't know." There's an old Japanese saying, "Boni mo hashi mo kakaranai" (spelling?). Do you know what that means? That's an old Japanese saying that means, "You can't control anybody, even though you use a huge pole or a pair of chopsticks." Just to show the difference between a pair of chopsticks and fine things and a big pole for big things. "Boni mo hashi mo kakaranai, just a Japanese saying, "What can I do about this?"

UMEDA: Also it talks about control.

OZAWA: Yeah.

UMEDA: That's pretty good. Did you parents have any contact with the school?

OZAWA: Yes my mother did, my father didn't at all. He left it up to my mother. But my mother's contact was very superficial. There was no such thing as PTA then. You know, if everything didn't go well at school, I got punished. I was kind of talkative in school and every once in a while back in those days, they use to make you stand in the corner and put tape across your mouth. I had that happen once in a while and I use to have the mark of the tape, I guess, on my mouth. My mother use to say, "How did today go?" I would say, "Oh fine." "Did you get punished for anything?" I'd say, "No." Then she would say, "Uso yutta." That means, "I lied." And I'd get a whippin. I would say, "I'm telling you the truth." "You're lying" and she'd beat me again. "Now!



OZAWA: Did you get punished at school?" "No", I said. My brother says, "You got a mark of the tape right on your chin." So thereafter my mother never caught me again. Whenever I had that happen I washed my face first. But my mother demanded perfection from us. Our report cards were very important. If we didn't do well, we got spanked.

UMEDA: She had high expectations for schoolwork.

OZAWA: Oh yes, she demanded it an awful lot, which we thought was very unfair.

UMEDA: How would you describe your adolescent years?

OZAWA: Happy.

UMEDA: Can you describe any particular best time or best times?

OZAWA: Best times were playing with my brother and with Herb Pekonen, those were very happy times. Herb Pekonen's father was a Finish man and he worked as a gardener for a very wealthy person up in Piedmont, which is a very wealthy area in Berkeley. He used to take me and Herb, and sometime my brother, and we would have the run of the whole estate. The house had something like thirty rooms in it and he was never there, so we'd run through the house. The mother, Herb Pekonen's mother was kind of like the housekeeper, kept the place up. So we shot pool all over and ran all over the place. There is nothing but happy memories.

UMEDA: Can you think of anytime when there was problems or any particular incidents....problems?



OZAWA: Actually there were no problems at all until the war started.

UMEDA: What about discipline, you were describing a little bit about it?

OZAWA: Oh yeah, my discipline. My brother and I always got into trouble. We would do things that.... For instance, at the Japanese church, my brother and I use to dig a big hole in the back yard, fill it with water and put sticks and newspapers over it. And the old folks come walking along and they'd break and go into the big puddle of water. They all knew it was the Ozawa boys. The Ozawa boys were notorious. We use to fill bags of water and go to the Civic Auditorium. And people walking down below, my brother and I use to drop them and try to hit them as they were walking by. As soon as they knew it came from the Japanese section, the "Ozawa boys." Our reputation was like that. My mother hung her head in shame. She says, "You know, the older you get the worse you become. I don't know if I'll ever be able to leave the house pretty soon because you bring me nothing but shame." My brother and I felt like, "We don't bring any shame. You know mom, nobody knows that we're related. Just keep your head up." We use to get spanked and mom use to say, "Kuchi no tai," you're "back talking, you're not taking what I say seriously." Then my father finally.... after awhile my father would finally come and say, "You listen to your mother, your mother is being honest and you folks are giving the Ozawa's a bad name." ([inaudible]).



OZAWA: My brother was highly respected among the airplane builders. There were a bunch of guys that would get out in a Berkeley lot, where the ice skating rink is now. They use to come out and watch my brother fly his airplane because he designed them, put propellers and flaps on them. The landing gears come up and they just roared as they went up. That's how he won this contest. I....whenever we use to go to contests. My brother won several contests, his plane would just climb with a kind of roar. I was so proud to be....You had to hold the airplane as you wind the rubber, the rubbers inside and you wind it up and you put it up and it goes "revving" (sound) and climbed right up there. So those were happy days. I just can't think of any really bad days. I'm sure there were, I just can't remember them.

UMEDA: Okay, I guess were now approaching the war years?

OZAWA: Now that's a different story.

UMEDA: Right, how old were you?

OZAWA: I was in the fifth grade, so in 1939 I was eight years old, 1940, 1941, I was ten years old.

Don't forget that the International Exposition [Worlds Fair] on Treasure Island was 1939-40. It shows you how parents trusted you. My brother and I use to go there by our selves. Mom would give us enough money and we would get there by train.

UMEDA: Train, over the bay bridge.



OZAWA: No, you go by train to the ferry boat, by then the bridge was already in place at Treasure Island. The bridge was built in 1940, I'm almost positive. We use to take the bus. Fathered give us a dollar, I think it was. We paid fifty cents to get in and we had fifty cent for us all day. Most programs were ten cent a piece and food was ten cent. So we use to stay all day there, get on the train and come back. You got to imagine, it was in 1939-40, I was nine and my brother was fourteen, but she trusted us.

We use to go to the airport in Alameda. We use to go all day, my brother and I. We'd go there early in the morning, take the street car all the way to Alameda to where the Naval Air Station in Alameda is now, is where Alameda Airport was. My brother and I would sit there and look at all the airplanes. My brother use to look at and watch them land and take off. We'd spend all day, get on the streetcar, and come back home again. Mother let us.

We use to collect, this isn't going to make sense to you, but we're just talking about the ladies. My brother and I use to go early in the morning with Herb Pekonen to Lake Temescal and we use to collect Popsicle Pete's paper bags, because we used to get premiums for 'em. We use to get into fights with other boys and we used to collect and go into wastepaper baskets and follow people when they bought them from the store. We walked behind them until they threw away the stick and the paper sack. And we use to grab 'em and wash 'em out. We saved three hundred Popsicle Pete paper sacks and



OZAWA: you got to get a checkerboard. You collect 500 and you get roller skates or something. I could never save. I was the type of guy that as soon as I got the minimum, I use to.... I had about three checkerboards (laughter).

My brother was much different. My brother was very methodical. He was that way until he died. He was very methodical. He would save. He'd give me enough to make, I would get irrational I guess, he'd give me enough bags so I got my checkerboard. And he would save and get some good gifts. I would just turn them over, but I didn't mind. I was the little brother and that was okay. But we had a lot of fun doing this. That's the kind of stuff we did.

UMEDA: That was great. So how did you hear about Pearl Harbor [December 7, 1941, bombing by Japanese military]. Well I guess you said you mentioned that coming back from the movies. Then moving on from that. How did you and your brother....how did you feel about that?

OZAWA: From there on I realized that being Japanese was distinctly different. I was very upset that they should question our loyalty, we were Americans. A good friend of my brother's, at the time when the war started, my brother ....1920, my brother was fifteen years old. One of the persons who flew the airplanes was about five years older than my brother, he was about twenty-one. He was a University of California [Berkeley] graduate, so he must have been 23. But he liked model airplanes too and consequently he knew my brother. Even though my brother was a good two years different, he came over and said,



OZAWA: "You know, he'd tried to enlist in the Army and they wouldn't take him because he was Japanese." He wanted to be an airplane pilot because he liked airplanes. He said, "they told him he couldn't join any Armed Forces."

UMEDA: Was that your brother or....?

OZAWA: No, my brother's friend. He felt very upset over it and talked about it. That's when I found out that he had a hard time getting a job too. Because he was Japanese. I said, "Gee, I didn't know things like that existed then."

I was almost ten years old. Until we were getting ready to go to camp and that is when also I remember when we put things up for sale. My father put everything up for sale and one little guy.... We had a piano we had for sale for \$35.00. And he kept coming every day, every day, wouldn't buy it. Nobody wanted to buy a piano. He finally.... when we were ready to leave, it was the day before we were closing up, he says, "I'll give you ten dollars for your piano." I mean, ugh, ten bucks for the piano, even then. My mother said, "I have no choice, otherwise ten bucks." The guy said, "No, I'll give you seven." So he took my piano for seven bucks. Then he tried to get other things. Finally my father said, "I'd rather destroy it then let him have it." ([inaudible]). There's a Japanese word for it, "He's making fools of us," is what my father said. So I saw my father destroy some stuff instead of selling it to him. I thought, "That's stupid, why didn't he sell it to him". But I can understand why. Our neighbors were all very good to us. My dad tried to



OZAWA: give them stuff that were left over. They paid everything.... whatever they took, they paid us for it.

My sad story was I had a chicken by the name of "Dumbbell." I was very upset over it. A person who worked for the Co-Op in Berkeley lived up the street said, "I'll take care of Dumbbell for you." I said, "Good, you got to feed him twice a day and all that." I realized, I think what he did was he ate him. (laughter) When I think about it, I think he ate Dumbbell because I told him that.... when I took Dumbbell over the day before we went to Tanforan [Assembly Center, California] Race Track. I put a string around Dumbbell and tried to drag him, flapping along. But I took him over to him and I says, "Where's the cage?" "Oh, we don't need a cage." I said, "You need a cage for him, where is the cage?" "Oh, we'll build him one." And I thought, why didn't he build one ahead of time. I couldn't figure it out but I realized what he did after I left, he ate him. Well he was fed well, he ate mostly Japanese foods, we fed him leftover foods. But that was probably the sad occasion.

The other one, my school mates were very nice. They said good-bye to me. Herb Pekonen was very upset that they would put me away. He said you know.... in fact, he came to see me when I was at Tanforan. He kept writing to me throughout the entire time.

UMEDA: You had mentioned, how could they question your loyalty. Could you expand on that? Where there other areas that.... or your thoughts about that?



OZAWA: Well, at the time we were Americans. I felt, "I'm a Japanese, but I'm an American. How can you question our loyalty." What does a ten year old kid know about loyalty except on how you personally feel. My brother said, "Yeah, we're loyal to the United States, they can't do this to us."

UMEDA: What about rights, your rights as a citizen?

OZAWA: I didn't think about rights then. I didn't think about the Constitution [United States]. I didn't know anything about what those famous people were doing about civil rights. It didn't even come into my mind.

UMEDA: So you said you first went to Tanforan, then where did you go from there?

OZAWA: Tanforan Race Track and then to Topaz [Internment Camp], Utah. We went to Camp Tanforan, we were there for the remainder of my fifth grade, I finished at Tanforan.

UMEDA: Do you think your experience at Tanforan was like Tule Lake [Internment Camp, California] or was it different, can you describe your daily life?

OZAWA: When I went to Tanforan the first thing.... I have, not bragging but I have a tremendous memory about things that happen. I could tell you what occurred, what we ate, but I'm not going to bore you because I remember these things. But I remember our first meal there, they fed us before they even took us to where we were suppose to sleep. We went through a line, it was corn beef hash, and rice and they had corn. They would not give milk to my brother because you had to be twelve years old or younger to get milk. I think I just



OZAWA: barely qualified for milk. So my brother didn't get any milk, I got milk. My mother just cried I said, "What are you crying about?" She said, "Look at, look at what they're feeding us and Ichiro can't have any milk." My father says, "It's nothing to cry about. Typical.... crying is not going to do any good, so let's just eat." And then.... they gave us so little, we just sucked it up in no time. We looked around and said, "Can people go for second helpings?" We inquired around. They said, "Yeah, you can go for second helpings." So my brother and I went for second helpings. They gave us second helpings and I got my second carton, no it wasn't carton, it was or like a bottle of milk and I gave it to my brother. Then we took out stuff, went to our home. It was Barrack ten, Apartment twenty-seven, 10-27.

When we went in there, there were steel cots up against the wall that were sprayed yellow. There was horse BM on the floor. They sprayed right over the house BM. When you kicked the horse turf aside, there was a spot in the stall. Then the stall only went up this high (gesturing). So the first thing my brother and I did was look over the other side to see everybody there. You could talk.... you could hear people talking, you could hear. The stall has a front and back part of the stall, and they got the doors that close and open. They were still on there. And so we went in and then we were told to get our mattresses. So we went there and there was a pile of hay and so we made our own mattress.



UMEDA: What was the atmosphere like, in that room.... the overall tone?

OZAWA: Mother crying all the time, father very stoic, not saying anything, and my brother and I were having fun. "Hey, this ain't so bad at all, you know. Gee, you know. This is different, different experience." We went to the mess hall and we ate in the mess hall. At certain time, we had roll call morning and night. And the guy, we started getting to know our neighbors and one young kid became the barrack captain. He had to check your name off whether you were here or not. We had a mentally defective Japanese kid next door to us. He had marbles and use to say, "Wee, wee, victory, pow," with the marbles all night long. But typical Japanese, nobody said anything to them. Nobody said you were keeping us awake. And she'd be out there saying, "I'm sorry my child kept you folks awake." "Oh, no, we don't.... we slept very well." We slept very well. (laughter) Mom and dad complained about not sleeping at all and then lying and saying we slept very well. I said, "Mom you didn't sleep." "You don't say anything bad. After all it's not her fault." Finally it got to a place where you could sleep with the marbles falling over. We stayed there until we got transferred.

UMEDA: How long, do you remember?

OZAWA: I stayed there about.... we got transferred in the summer, so we went to camp I think was..... You probably know the dates better than I. Evacuation was in 1942, March, wasn't it, April, March. Yeah, it was around then, and so I



OZAWA: didn't finish my education. My education I finished in June. I had just about six to eight weeks of schooling when I just stopped studying. We had teachers. These were Japanese, older Nisei's who were school teachers, who taught us. Mrs. Ogawa, I think or something like that, was my teacher. Then we had a lot of activities, baseball.

UMEDA: Was that at Tanforan? They had schools in Tanforan?

OZAWA: Tanforan, oh, they set up schools, these are unofficial schools. The Japanese got all the school and....

UMEDA: That wasn't the government?

OZAWA: No. The kind of school that immediately got started, (the internees) organizing everything in there. We had schools to go to. We had baseball.

That was when I ate my first French fry. I never heard of French fries and they had a kind of a fair. In the short time I was there, we must have been there about ten months. And then a fair and they were frying French fries and they're all bragging. The oil came from the kitchen, they kind of saved the oil everyday and they got enough oil and saved the potatoes. They finally put them in newspapers like this and you paid a nickel or something. They always ran out of French fries by the time I got in line for it. But one of my friends let me eat 'em and I said, "Gees, these are the greatest things in the world. What do they call them?" "French fries." "Wow." We really led a sheltered life. Anyway we had a good time there. Our baseball team, known as the



OZAWA: Horse Tailors, won the championship and for a prize we got a box full of fruit.

You know who the MC of the program there was, Goro Suzuki. Goro Suzuki is the person who was known as something Soo.

UMEDA/OZAWA: Oh, Jack Soo [Actor, character in television series, Barney Miller].

OZAWA: Jack Soo, Jack Soo organized the programs there at Tanforan. He used to crack jokes. They weren't too funny but they were all right. I never forgot. There was a mentally defective, older guy who use to sit up in the front row. And we had nothing else to do so when he use to put these programs on twice a week, we use to go there. He would say, "All right folks, we're going to have, I forgot the guys name, dance for us." They didn't make fun of him. This mentally defective guy would get up and he'd just did this (gesturing). They'd play records and he'd dance like that. "Would everybody give him a hand." And the whole crowd goes "Ahhing" (cheering sound). In fact everybody knew who this guy was. He died in Topaz. But everybody knew who he was. Nobody made fun of him. Then he would say, "You dance pretty good." Everybody said, "You dance pretty good." We were Jack Soo's ([inaudible]).

We got a box of fruit for winning. We were known as "Horse Tailors." Our team, let's see, Hata, a bunch of guys. Let's see Reverend, what's his name, is now retired here. He was a Methodist minister here. He became a bishop, he's back here now. He was a classmate of mine in Topaz.



UMEDA: Suzuki. No.

OZAWA: No, no, it'll come to me. Anyway, Topaz was fun. My mother cried all the time. My father says,....

UMEDA: You were in Topaz, so were we.

OZAWA: I went to Topaz too.

UMEDA: So you went to Tule Lake and then?

OZAWA: No, I never went to Tule Lake. I went to Topaz from Tanforan. Oh Tanforan was so bad. Block nineteen, Barrack eleven, Apartment D (at Topaz.) My father became the CAS Director. All the Japanese programs, the shibai (theater), and dancing. Remember they use to go from block to block. My dad was in charge of that. So he made a lot of money. He made twenty-one bucks a month doing that. My mother worked as a waitress and made sixteen. Topaz was again a lot of fun and I enjoyed it.

UMEDA: How was the conditions by the time you got to Topaz?

OZAWA: Topaz was much better than Tanforan. Tanforan always smelled and sometime the roof leaked. There was mud out all over, mud. So the Japanese guys got wood and they built a walkway all the way across the area in front of the stables, and so it was really nice. They had ways, our showers were all communal showers and they worked out fine. My.... but living in the horse stables. But when you're young, you accept it. Mother didn't, she cried all



OZAWA: the time. I got tired of seeing mom crying. "Oh my kids, look what they did to us."

UMEDA: What if anything do you think that affected your family relationship and how you related to one another, or things from before?

OZAWA: We were a tight family. My father was highly respected by my brother and me. Mother, we tolerated sometimes when she gets, she was a very demanding mother. Demanded perfection from us and demanded perfection from herself. My dad either would be totally disgusted at her or he would just turn it all off. My dad would just tell my mom off. He use to look like this (makes expression), and my mother would be talking to my dad, "tata tata tatta" and my dad would go "Hai, hai", (yes, yes). He'd look at us and he'd go (makes expression). So we would laugh. But mom was very devoted to us and devoted to dad. She, probably, of our entire family, was a very negative person. Because she wanted to go to college, she never did. She read a lot, she wrote haiku (Japanese poetry), she wrote music. She wrote all kinds of stuff. She has some poems published in books. A lot of people published those things. In fact, I have people tell me, even now. "Oh, I read your mother's writing. I heard she passed away." But she was ahead of her time. She was very liberated.

UMEDA: Did you maintain some of the same things such as, did you eat together as a family?



OZAWA: No, once we got to the mess....well at first we ate together in the mess hall.

Finally it got to a place where you didn't have to go in as a family. You'd go.... The young guys would go eat by themselves. So when we got to Topaz we had an Ozawa area where we sat. Even.... assigned you, but everybody sat ([inaudible]). Do you remember Topaz at all?

UMEDA: No, my mom brought food back to the room for us.

OZAWA: Oh yes, people did that but people who sat.... we always sat in the same spot.

We had a table for the young people, and my parents sat at the same spot. I never ate with my parents, I ate with the young guys. My brother....

UMEDA: So there were changes in your family?

OZAWA: Oh, yeah. The first, the only activity you had was hiking. You couldn't do hiking out there of the camp ground. I joined the Boy Scouts then. And we were sent to.... the school I went to was Mountain View and Deserte. They were the two elementary schools in Topaz. I can remember that. Deserte was in Block Two, pardon me, Mountain View was in Block Two and the Deserte or Deserte View in Block Forty-two. I think it was called Deserte. I went there to Deserte View and graduated there, the sixth grade. This shows you how I was. I didn't go to my sixth grade graduation. I said, "Why graduate, it didn't mean anything to me. I went fishing." By that time they would let us out of the camp area to do a little bit of fishing around certain boundaries. I



OZAWA: stopped studying by then and school was....I went to school but it didn't mean much. My mom worked very hard (as a waitress.)

[End of Tape 1, Side B]

[Begin Tape 2, Side A]

OZAWA: But all my friends were Japanese, there was nobody else there. I had a dog there. Snowball, a black dog, who was very friendly to me. A lot of my good memories are with my dog. By nature, at that time I had several friends. I went to my first dance there and was totally lost. I made my first big mistake, because I'm basically an introvert and couldn't ask girls for dates. So my friends said, "We'll set you up. So we'll set you up." Well they did, with two different girls. Well they heard about it and they were both mad. When I went to talk to one, she wouldn't even talk to me. She said, "How come you asked another girl when you asked me?" Then the other girl said, "I'm not going to go out with you. I'll be the laughing stock to everybody." So I went by myself and everybody laughed at me. I said to myself, "Here you made dates with two girls and you go by yourself." I ran into her one of the girls, May Sano at the last reunion and she laughed at me and said to me, (laughter) "Do you remember that?" She said, "I don't remember those things, that happened." To me it was as distinct as day. I could see how she looked then too. But anyway, we use to go to dances there and waited until the last dance, that's when you dance. The only time you danced with a girl was the last



OZAWA: dance. We sat by the wall here (gesture) and all the girls sat over there. The “bold” guys and the “good looking” girls all kind of danced and the “homely” guys and the “homely” girls use to sit over here. “The last dance, this is going to be the last dance.” We’d run out there and kind of dance a little bit. Then we all went home. So that was fun, yeah, that was fun.

I delivered the paper for the Co-Op, Co-Op News. Do you remember that?

UMEDA: Why, I know they had newspapers.

OZAWA: They also had a canteen, do you know where the canteen was, Block 19. The canteen was right down at the end of our barracks. We didn’t have a Rec [recreation] hall, our Rec Hall was the canteen. Across the way was the post office, the bank. We had a little bank. You could save your money. I bought war bonds. I was paid a buck a month, they gave me a buck a month and a free pass to all the movies for delivering the Co-Op News. I deposited my money in that bank, I remember that. They had the dry goods store on Block 12, I think was across the way.

The baseball and basketball games in camp were a big thing. My brother was in high school by then. The Kibei’s [American born Japanese who were educated in Japan] played the Nisei’s. They (Kibei’s) wore their blazing sun. They felt like because they were Japanese and they were loyal to the Emperor [Japanese] they were going to beat everybody. So the biggest fights we use to



OZAWA: have was when the Kibei's played the Nisei's. The Nisei team would be a Block team. So when we heard they're going to have a game, we had hundreds of people at these placed. The Kibei's would run them and that was really funny. The Kibei's would start the fights. They would knock people over. They hit people because "They're Japanese." (emphasis) And so when the game was almost over, the fight started. The Kibei's light up "yaahhh", Japanese style, and the Nisei's just killed, because we'd just wipe them out. And then they would go home marching, singing their Japanese songs, all beaten up. You know, to show their strength, you know. (laughter)

UMEDA: How soon after getting to Topaz did this happen.... those kinds of activities?

OZAWA: This happened about, probably after the second year because these Kibei's were "No No Guys" [labeled by their response to the US government questionnaire regarding their allegiance to the Japanese Emperor or the United State] and they finally went back to Tule Lake [Relocation Center, California)].

And the "Yes Yes", I remember very clearly. When that came around for the "Yes Yes", "No No", my father called us in. He says, "You read these things?" We said, "Yeah, we read them." My brother and I read them, my brother showed it to me. "What do you want?" My brother said, "Well, I don't know about Ken (Hisao), but for me, I'm now old enough, in high school, that I would like to stay in the United States." He said, "How about



OZAWA: you?" "Well," I said, "I want to stay with Ich." He says, "Well it's all decided then." He says, "We're your parents but you are our lives and we must stay where you want to stay." I said, "If we said we wanted to go back to Japan, would you have gone?" My father says, "I don't think so because I think Japan is going to lose this war and it will be a very hard life over there for us, especially for you because you folks are different. You are not Japanese. You're Nisei's and you will be haiseki. Do you know what that means, prejudice. "There will be haiseki against you folks and you'll have a hard time in Japan."

UMEDA: What if anything do you recall happened to your family or to your father and mother because of the decision?

OZAWA: Nothing, except that a bunch of Japanese got mad at my father. My dad used to take a donation and used that money for the shibei and to buy all kinds of things. Some people said that dad was stealing that money and supporting the family. You know what my dad made? So he said, "Hey, see I don't have anything. I don't have any money." They said, "Well you're salting it away some place." And so my dad was ready to resign from the CAS. And I thought again, "How can Japanese act like this, accuse 'my father' (emphasis) of stealing something." You know, my dad said, "You know, why would I steal, take a chance at stealing." You know how much money there was in camp?" My dad use to say, "An offering may bring twenty-five dollars, a



OZAWA: whole mess hall full, because nobody had money. And they think I'm going to steal that money. Where are you going to buy a maku?" Maku is a backdrop. "Where do you think we buy these things from. We have to pay money for them. We buy.... I have a ledger of everything I've done." But "Why", I thought, like "Gee, how unappreciative."

That's about the same time when the 100th Battalion [100/442 Regimental Combat Team (RCT), a segregated Battalion of the United States Army] became well known and they were asking for people to start joining. That's also my father says, "Somebody had a short wave radio, would hear some of the news from Japan and it was a big deal you know. "Hey, Japan did this." My father says, "It's interesting." No one believed the Japanese hoso (broadcast) any more because they knew that Japan couldn't be winning. And they also noticed that more and more blue stars began appearing in barrack windows.... Do you know what blue stars are? [It indicated that a family member was in the US armed forces.]

UMEDA: Wasn't that when you had someone in the service.

OZAWA: More and more blue stars were seen in barrack windows. And pretty soon nobody wanted to hear the hoso anymore because their relatives, or their friend or next door neighbor's son were in the United States Army. "Why do you want to hear that?" So my dad says, "The person who was very popular because he was getting the hoso, nobody wanted to listen to any more." (They



OZAWA: were not popular anymore). Then the gold stars [It symbolized the death of a family member in the US Armed Forces] started coming in. The guys were starting to get killed. They even had a Gold Star Club in Topaz, yeah.

My brother graduated from high school in Topaz, graduated class of '44. I was just starting ninth grade when he graduated. I was just getting into ninth grade. Graduate class of '45. The war was still going on but it was coming near the end. My brother was allowed to join the service. He joined the service and was put into counter intelligence. It was very interesting.

UMEDA: The MIS? [US Military Intelligence Service]

OZAWA: No, not the MIS, CIC [US Counter Intelligence Corps].

UMEDA: Was that in the Pacific theater or the European?

OZAWA: Yeah, CIC. MIS was military intelligence and there was CIC, Counter Intelligence Corp is a little bit different. CIP [Corps of Intelligence Police] is where you spy on your own men. So he went back to Camp Hollinsberg, Maryland. In his class of fifty, they're all were hagujins except for two nihonjins [Japanese]. They all learned to speak Japanese. He spent almost a year in Camp Hollingsberg. By that time he'd read, he wrote and he could speak Japanese. They flunked a bunch of hagujins out by the time they finished the CIC school.



OZAWA: Then he was activated to hit the beach in Japan two days after surrender.

The first thing they did, they went to the Daiichi Building, Tokyo Bay. They went there, Daiichi Building, to secure the Daiichi Building. Some of the stories he would tell, I couldn't believe. He said, "At that time a lot of Japanese soldiers with injuries were coming back. He saw the Japanese people throwing rocks at their own soldiers for losing the war." You don't hear these things. And my brother couldn't believe he watched it. It's funny ([inaudible]) and Kaiser. He thought a nation really falls apart when they lose a war and everybody blames everybody.

UMEDA: Plus they were probably told lies too.

OZAWA: Yes. So they set up the headquarters, that's another story. He got in touch with my relatives, Kurimoto's and the rest of them. He used to take his Jeep and take clothes and foods to them. They had been eating sweet potatoes for months. That's what they survived on. My brother took over food and stuff that he could get and took care of them for a couple of years. Then the Japanese got on their feet. But when he came back, he said again, "We're going to go to war." "Baloney," I said. He said, "The Communist Party is the richest party in Japan. The money line is coming through Chosen, Korea, and they're planning up in Korea." He said, "I'm going back to Cal." So he got out. He said, "I'm getting out of reserves because I don't want to go back into service." So he got out. He came back as a Warrant Officer. He went in as a



OZAWA: Private and became a Warrant Officer, Junior Grade. Then he went to a different ranking, Junior Grade. You're either Chief Warrant Officer or Warrant Officer, Junior Grade.

UMEDA: But not a pilot, huh?

OZAWA: No, he wanted to but he never did. Then he went to Cal, the University of California and went through aeronautic engineering. Almost made Phi Beta Kappa. He almost flunked out of Cal his first year. He had a point, let's see, "C is one, at that time it was one. Three zero was straight A. Now its four. My brother had 1 or .9 something. Almost flunked out in his freshmen year. Anyway he buckled down and got straight A's from there on in.

UMEDA: You said that while you were in camp you kept in touch with that one friend, Herb? How was that, how did you keep in touch with him?

OZAWA: Yes, Herb Pekonen. Letters. He told me what he was doing and what was going on. It was interesting reading his letters. "Yeah, those dirty Japs, you know they're.... they really gave it to us." But to him, a dirty Jap, is a Japanese in Japan. I'm not a dirty Jap, you know, I'm Hisao, Ken. Isn't it funny. [laughter] This is the way it was. He went into the service too. Herb Pekonen, he was older then I was. He went into the service.



OZAWA: I went back to school, went back to Golden Gate Academy. It's interesting, my mother.... I was going to go to public school right in Hunter's Point. I went to Hunter's Point. See, that's where the evacuees went to. You remember hostels?

UMEDA: Well, they're group homes.

OZAWA: They call them hostels. We went to a hostel. The Adventist Church on Post Street was a hostel but it was full so we went to Hunter's Point. I stayed at Hunter's Point and my school was in Berkeley. My mother said, "You are going back to Golden Gate Academy." I said, "Mom, my friends, all of them [I had a bunch of friends] they are all going down here to school right down East Fourth Street or Fourth Avenue or something near Hunter's Point and I'd like to go there." "No, you're going back to Golden Gate Academy." I said, "Mom, you know how long it takes me to get there from here." She says, "Let's try it." So we figured it out. I use to leave at about 5:30 in the morning. Buses were just starting to run on the street, Paloa. You take Paloa down to Fourth, transfer and then get on a bus from there. You took that all the way to the streetcar, transferred to the streetcar and the streetcar took me to Market Street, and transferred. Market Street I went to the Terminal. Then I got on a key system train, went across. Got off at Alcatraz and Adeline and then only two blocks to my school. And I got there right before the school bell rang. I did that. My mother insisted I do that. My dad didn't say



OZAWA: anything. All my friends thought I was crazy and nuts. Yeah. Plus I had to pay tuition.

My father got a job right away at Macy's working as a janitor. He retired from Macy's. I graduated from Golden Gate Academy. My brother came back and he went to work down at Marquardt Aircraft in San Fernando. He worked for the same company until he died. My father worked until he was sixty-five years old and retired. My mother started cleaning houses to make money and to pay for my tuition to go to the Academy. I found a job, I worked from.....

UMEDA: And what grade was that?

OZAWA: I started school again at ninth grade. I went back at ninth grade, about two months into ninth grade. So my old classmates were still there. So they got me back into where I should be. I'll never forget when I went back there. My shoes, I only had one pair of shoes. In camp, we got to order our shoes through the Sears catalog or Montgomery Wards. The shoe I got from Montgomery Wards had two holes in it, a hole here and a hole on this side [gesturing]. I use to put cardboard in there and I use to dye it. And for shorts, my mother made our shorts, my shorts, out of flour sacks. And so the clothes that I wore were my brother's old clothes from before the war. I'll never forget one time when we were wrestling and my pants tore and my shorts showed. They said,



OZAWA: "What in the world are you wearing?" Remember when flour sacks use to have patterns on them, huh?

UMEDA: I think it must have been like the rice sacks.

OZAWA: Yeah, they had patterns on them. Well my underwear was made out of patterned flour sacks. And I was so embarrassed, I'll never forget that. I had to go home on the bus all the way back to Oakland. We had moved to Oakland by then. We lived in another hostel ([inaudible]). That is when I got involved with the Oakland Boys Clubs. Probably the biggest turning point in my life was going to Oakland Boys Clubs. I didn't study in Topaz, I'd kinda go fishing, cut school, I didn't care. My teacher in Topaz told me and my mother that, "I would be a failure in life, that as far as she was concerned she couldn't teach first graders at eighth grade level." The same day the teacher told of my brother, "Your son has brains but he's not using it. He's very lazy and probably will not do well if he doesn't do something." My mother went home, I remember, crying and crying. Telling dad that her life was worthless, spent all these years slaving for the kids and they're getting worse. My brother said, "Hey mom, we're not getting worse you know. We'll turn out all right, don't worry." My mom said, "No, it's all dad's fault. He should have been more strict with you." My dad said, "No, but." Dad said, "Listen to mom so she'll feel happier." I said, [laughter] "Okay." So we'd listen to mom. But she worked very hard as a waitress and saved the money. Mom



OZAWA: had a hard life with us I think. I think she was happy but she wasn't fulfilled.

Dad was happy.

So I went to the Academy and I worked. I worked every afternoon from one to five. I put in there, worked in evenings two nights a week. Worked Saturdays. I got paid fifty cents an hour. Put all that and gave it to my father so that we'd have enough money. But the Boys Club was the best thing that happened to me because it taught me discipline. It was all Negroes and, we use to call Pachukes, Mexican kids, and no Japanese there at all. I started working at the Boys Club and that's where I think I learned a little discipline and learned to take orders. Mr. Green was the guy who taught printing. I learned how to print, so I thought I was learning something. I went to the Academy. Never dated. I went to the Boys Club camp when I was a senior. I was elected Class President, in a class of nineteen or twenty, some something like that, no big deal. I was ashamed. I never told anybody because everybody had big classes, two - three hundred classes. Never said anything. "What school do you go to?" I'd say, "Golden Gate Academy." "Never heard of the School." So I felt very embarrassed about that. So I really felt that being an Adventist was very tough on me because I didn't drink, I didn't smoke. Down there everybody slept with girls. I didn't mess with girls. Everybody smoked marijuana.

UMEDA: Even then?



OZAWA: Oh yeah, marijuana. Marijuana was around. Coke wasn't there. Oh yeah, among the colored, marijuana.... and you could take a girl on any time you wanted.

UMEDA: They were also going to the same Academy?

OZAWA: Oh, no.

UMEDA: This was a part of the Boys Club, okay.

OZAWA: But I met a lot of nice guys. I started playing on basketball teams. I played baseball, hardball. Met some nice people there. When I graduated Academy, I was offered a four year scholarship to St. Mary's.

UMEDA: In Oakland?

OZAWA: St. Mary's in Moraga. It's in Moraga, its over the hills from Oakland.

UMEDA: You know, somehow I thought that was a girls college, it's not, its co-ed?

OZAWA: There is a Mills College.

UMEDA: No, there's a St. Mary's College.

OZAWA: Well it's now coeducational, it used to be boys. I was offered a four year scholarship. I remember my brother, by that time, was working and said, "You know our family is poor." I told my mother about it, she said, "You're going to PUC, Pacific Union College, a Seventh-day Adventist School." We looked at my money, I only had one quarter's tuition. I said, "I think I'd better take the scholarship, the scholarship pays for everything Mom." She said, "No, you're going to the Adventist College and you're not going to go to St.



OZAWA: Mary's." My dad, again, didn't say anything. He said, "Well, you can go to one quarter and when you run out of money, come home." So all my classmates, the majority were going to college. So I went to college. Bob Roberson, Richard Nethercott, and a bunch of 'em. So I went to college.

After the first quarter, I didn't know what I wanted to be or anything. The Adventist School didn't have counselors. "What do you want to do?" I said, "Well I liked biology when I was in high school. The only class I got an A was biology. I like biology." "So, what do you want to do?" "Biology, I like biology." "Oh, good, biology. What do you want to minor, you got to have a minor." "What do you mean you got to have a minor?" "You got to have a minor, you got to have a major and a minor, that is essential." "Why?" "Just.... you know what goes with biology?" "What's that?" "Chemistry." "Chemistry, put me down for chemistry." And Bob Roberson said, "Hey Ken, you ought to be premed man." I said, "Why?" "Girls like premeds." "Put me down as premed." The guy says, "Yeah, that's okay, biology major and chemistry minor, you can be premed." I knew nothing.

But I had to work twenty hours a week. And so I worked twenty hours a week because I didn't have enough money. I had hardly any clothes and things. We didn't have a car. Our family never had a car. So I went to college for one quarter and worked enough money that I only ate two meals a day. I did everything to save money. I figured everything out, and so I got



OZAWA: through the first quarter. I figured I could go through the second quarter. My parents saved enough money to give me a little bit of money so I could go through the third quarter.

In the second quarter they had a "reversal" where the girls asked the boys. I didn't date girls. A young lady asked me for a date. I didn't know who in the heck she was. A friend said, "Yeah, Leatrice Fukunaga, she's one of three Fukunaga sisters." I said, "Who is she?" I'd go to mess hall, and at PUC, the Adventist School, you had to sit three girls and three boys. And the person who sat in the chair there [gesturing] was the leader of the table. Grace was the leader and she carried on a conversation, introduced everybody at the table. All the hagujins and nihonjins, everybody mixed together.

Hawaiian refused to mix with anybody. [with Hawaiian sounding expression] "You know all they wanta eat is corn, how you gonna eat corn with the haoles [Caucasians] looking at you, you know. You canno eat watamelon. You know, juice running down, they all look at you and they laugh." And so, they wouldn't go to the mess hall until the last when it was almost ready to close, the Hawaiian guys. We were kotonks [hard heads/Buddha heads]. I got to know the Hawaiians but most of my friends were hagujins.



OZAWA: So I took Leatrice out, first date. Oh, she asked me for reversal. And so I thought.... everybody said, "You know when they ask you for reversal you have to pay 'em back." "What do you mean, pay 'em back?" "Why they ask you for a date so you got to at least take them out, pay back day." I said, "Okay, let's get a hold of her, yeah." So I took her to the first program and she was very nice, I thought. You know, very friendly. Then we went on the reversal and I stepped on her gown and ripped it. Beautiful move on my part. And she acted like; "Well that's okay. Don't worry about it." But when I asked about it later she said, "What do you think, you stepped on my gown and ripped it. That wasn't okay but I wasn't going to ball you out." [laughter] This was after. And so we started going together. By third quarter we were going together.

She was taking pre-nursing. She was smart. She was much smarter than I, straight A's, a valedictorian in her class. I was in dumbbell English. I was working so much that I couldn't fit dumbbell English in my schedule so I planned to take it in my sophomore year. The real smart kids waived Elementary English I and II. They take a test, they're so smart, at the top. You don't have to take it. So Leatrice always thought that I was so smart I didn't have to take English, but I was in dumbbell English. And so finally I said, after we got to know each other, "I was pretty proud that she asked me for a date." So I asked her, "How come you asked me for a date?" Then I



OZAWA: found out the truth. She asked three other guys, they all had dates and she didn't know what to do. She said, (how deflating) "Grace Yoshida from San Francisco, we called her big Grace, who I knew very well. (There was another Grace Yoshida, we called her little Grace.) Big Grace said, "Well Ken Ozawa I'm sure doesn't have a date." (how deflating). So she says, "Well who is he?" "Oh, a kid from Berkeley, I've known him since he was a little kid. You know, he's harmless." So that's how she asked me for a date. How deflating that was, from being first choice to being number four you know. She said, "Well that's because she was so embarrassed to ask anybody, she asked all her friends, Hawaiian friends. She's from Hawaii, and they all had dates. So she was getting panic stricken and, of course, she asked me. Anyway we started going steady and that was the beginning of our relationship. The first girl I ever went steady with, and who I married.

UMEDA: I'm going to stop you because I want to go back and pick up on some things, we sort of went on.

OZAWA: I'll try to move it along since you don't have too much tape.

UMEDA: No, that's okay, I've got another one. Because you've already captured a lot of the resettlement stage but however before you left camp, did you have some idea about what life would be like once you left camp?



OZAWA: Yes, I was scared. I realized that. We were reading about all the haiseki [exclusion/prejudice] that was taking place. And how people, veterans were returning, veterans were being shot at. In Camp Hood, in Oregon, some Nisei's were shot at. We read about Nisei veterans from World War II from the 442nd would go into a barber shop and they wouldn't cut their hair because they were Japanese. Some people were told to move out, "We don't tolerate Japs around here." So I was afraid. I really thought, "Oh, man, I'm going back to Berkeley and I have to go through all that."

I remember when I went back there, I'm a sentimentalist by nature. I remember I told my mother I was going over to Berkeley. I took a train and went over to Berkeley Church, Adventist Church. My mother went to the Japanese church in San Francisco because we were staying at Hunter's Point. "I'd like to go to Berkeley Church." Instead of going to church I just walked the streets. Memories came back before the war, came back, you know, Sacramento Street, Grove Street, Ashby Avenue, University. I spent about four hours just walking the streets remembering where we played football, touch football and all that stuff you know. I didn't go to church that day. I walked. I don't know how much I walked, I walked all around the whole place. I thought, "Gees, it's nice to be home again." I never forgot that, "It's nice to be home again." I took the train and went back to Hunter's Point. ([inaudible])



UMEDA: When did you leave camp?

OZAWA: I left camp in 1945. School had started already so it must be around

September, October, November, around November. All my classmates just took me right back with no problem at all. They treated me real nice. That's the reason why I have good memories of my classmates. We had one colored kid in my class, Milton Sanders. He's done extremely well for himself too.

I'm going to ask you a question, I was rambling so.

UMEDA: Okay, I was just checking because you've actually covered a lot of things that I wanted to be sure to ask you. You weren't working right after because you were still in school?

OZAWA: I worked part-time at the Oakland Boys Club. I skipped a lot of stuff I did in Boys Club, but I became Assistant Camp Director and I ran the Boys Club's Camps. I had about fifty kids up there in sessions. I ran the program. This is the thing that Boys Club taught me. They handled kids, and these were colored kids, tough kids off the street. The more responsibility that was given to me, I did them. Boys Club taught me leadership and I really, really appreciated it. That is why, to this day, I feel I owe something to the Boys Club. If I could get one started here, I would. But I have too many projects going that I haven't gotten around to doing that.

UMEDA: I'm going to stop here.

[End Tape 2, Side A]



[Begin Tape 2, Side B]

OZAWA: Okay, if I ramble you'd better tell me where I'm supposed to be.

UMEDA: Okay. I guess in this same period, did you encounter difficulty getting work, or a job, or was the Boys Club?

OZAWA: The Boys Club was where I worked and as far as being Japanese, a minority, I didn't run into any racial prejudice at all. And from my classmates, I never ran into racial prejudice. One place I ran into racial prejudice, interesting, we had a Boys Club camp in Mt. Shasta, California. The closest big town was Redding, California. And Hearst Mountain, Salt Creek, it was called Bear's Liar. The University of California had a camp up there. They sold it to the Oakland Boys Club. The Oakland Boys Club took it over so I helped open the camp. We got our colored kids there. I remember the first session. They said, "You know that we could get prizes to the young kids." So we broke the kids into cabins and their reward for having the best cabin was they get to go to town. We had a place at Hearst Bay, the one place that sold gasoline and cokes and stuff like that. So we thought we'd like to take them to a movie in Redding. I said, "Fine, let's do that." He said, "No Ken, we got to go down there." We had Mr. Jay there, so he stayed at the camp. Alan Barris and myself went to Redding. And do you know why? Just to find out if it was okay to bring colored kids into Redding to see if the theater owner would let us bring colored kids into the theater. We talked to the police chief to see if it



OZAWA: was okay. The police chief said, "As long as you come in during the day light hours." The theater owner says, "As long as you come only to the movie." There were only two theaters at that time in Redding. He said, "You come to the matinee." He said, "We don't want any problems here at all. If anything goes wrong you can't come back into town." We told that to the kids. The kids accepted it and that's what we did. We did the same thing at Mountain Ranch. Mountain Ranch is where we had the first Boys Club camp, up at Calaveras, near San Andreas, California. These are all red-neck areas. I remember when I went to get my haircuts, there was a hagujin kid, myself and a colored kid. They would not cut the colored kid's head.

OZAWA: They'd cut the hagujin, and they'd cut my hair.

UMEDA: Did they think you were Japanese?

OZAWA: Yeah, I told them, "I am Japanese." They said, "Nah, we'll cut your hair. But we can't cut colored." The reason they gave us, the reason they can't cut colored kids hair is because they didn't know how to cut kinky hair. That's what they said. The colored kid said, "Tell them just to cut it, I don't care." No, they wouldn't do it. They were afraid of germs or something.

UMEDA: Okay, now we'll go back on track. I hesitated to really stop you but I wanted to be sure to get that part so we'll have a complete story.



OZAWA: That was the only place of real prejudice that I ran into. This is high school time. I worked at the Boys Club camp for one more year after high school, while I was in college. After that I went to work someplace else. I had to make some money.

UMEDA: Okay, you did say that you started dating, but if I could just get an opinion, if you could describe some other things about that time. Dating was allowed by your parents; obviously?

OZAWA: Oh, yeah.

UMEDA: What about interracial dating?

OZAWA: Oh, that was understood, that that was not to be done.

UMEDA: Was there any of that going on among your friends or acquaintances?

OZAWA: No, nihonjins usually didn't, back then. It shows you, all three of my children married hagujins okay. But back then, no. There was no question in my mind I would marry a Japanese because that was what I was supposed to marry. We dated nothing but Japanese. Nobody dated interracially. We had Hawaiian kids going with Japanese kids. We had a Hawaiian, part Hawaiian Japanese get married to a Japanese kid.

UMEDA: Was that difficult, do you recall in terms of how people accepted?

OZAWA: No, they were accepted because they were from the island Hawaii. Most of the island kids were pretty good, no problems.



UMEDA: If you could, just from what you knew at that time, do you think the rules were different for guys then for girls?

OZAWA: Oh yeah. My wife had to be in the female dormitory by a set time. They were not allowed outside there past nine o'clock. They were not allowed to walk beyond certain limits of the girl's dormitory. They had a walking area just for females. No boys allowed in there, if you got caught in there you were kicked out of school. The only house boys that Miss Winning trusted were oriental boys because they were always good. Hagujin kids would mess around. Shige Arakaki was the house boy over there, the girl's dorm. Shige was our minister here and he became the first Japanese Seventh-day Adventist Conference President in Hawaii. He's retired now, Shige Arakaki.

UMEDA: That almost sounds like one of the previous governors, or governor of Hawaii, Akaki, was that it?

OZAWA: [The Governor of Hawaii's wife taught at the Hawaiian Mission Academy. I think Governor Waihee was a graduate from an Adventist College.\*] His wife is still a very devout Adventist. Interesting huh. In fact, the previous governor's wife is a friend of Leatrice. Whenever Leatrice would go to Hawaii, she is invited to the Governor's Mansion to have tea or something like

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: that. Talking about Leatrice, you never know what will happen, because she remembers when they would run around when they were all kids. It's just who you marry.

UMEDA: Could you describe a typical Nisei date, if there is one?

OZAWA: Usually, at college, we went down the hill or off the hill to St. Helena. We'd go and have hamburgers, because there was no meat served at school. [The cafeteria served vegetarian foods. There were Lyceum programs -- guest artists, travelogues, etc.\*]

UMEDA: The town of St. Helena?

OZAWA: St. Helena, that's in Napa valley. Yeah, that's where Pacific Union College is. The town is called Angwin. That's one place that had no school tax because there is no public school there. It's all Adventist in that valley, no crime, nothing. So all the non-Adventist moved in there because there is no crime. Now all of their kids are causing the crime up there so now they are talking about having the police force coming in there and police it. They're having all kinds of troubles. Wineries are moving in some areas. But nevertheless, we had a few fights with the St. Helena kids. They would come to the college and think the Adventist kids didn't fight because they're noncombatant. You know, they won't bear arms so they would come there and think that they

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: could push us. And they got the heck beat, knocked out of them. They found out differently. "You're not suppose to beat people up are you?" "Oh no, that's okay, you're not suppose to kill people." [laughter]

It's beautiful up there. My college, that's the college I graduated from. My wife went there for one year in pre-nursing and then finished nursing at Loma Linda with a R.N., B.S. degree. My oldest daughter went there for one year and she finished nursing down in Loma Linda, like my wife. My middle girl graduated there and later went to Sacramento State to do graduate studies. When Loma Linda changed its nursing program and became a four-year program, my youngest daughter bypassed PUC and went right down to Loma Linda and got her R.N., B.S. Dede picked up her MS (Masters of Science) at Loma Linda.

UMEDA: Were you, at this time, thinking about marriage?

OZAWA: No, I didn't think about marriage at college. I was premed, but I got interested in parasitology (parasites). I had a professor who was getting his Ph.D. at the University of California in parasites and so we were working on liver flukes. I was fortunate enough that I started teaching lab partly in my sophomore year, believe it or not. In my junior year, I taught lab then part lab and part parasitology lab in my senior. I was very interested in biology. I was going to get my masters and doctorate and go into parasitology. That was what I was going to do.



Meanwhile I was still a premed. In an Adventist School, the dean of the medical school goes on to all the Seventh-day Adventist Colleges. He interviews all the premeds and talks to the premeds in their sophomore year, the junior year and their senior year. My freshman year he said, "How you're doing, you should change your major from premed to something else, you're grades are not good." Sophomore year came around and he said, "Oh, you're doing okay, keep studying." I was nonki [easy going] in a lot of ways, it didn't mean anything to me. Junior year came around and he said, "Oh, you're coming along." Then all of a sudden I realized that I was going to be graduating pretty soon and so I said, "Well, I knew nothing about medicine. I had no relatives except my folks. My grandfather was a doctor, but I never met him." So I didn't know what it was about. And then when the letters of acceptance came out I got accepted into medical school. Then I had to find out what medicine was like, I had no idea.

My wife to be, Leatrice, graduated nursing school. We graduated on the same day so we couldn't go to each other's graduation. My brother went to Leatrice's graduation. My brother's a good guy.

UMEDA: He skipped yours and went to hers.



OZAWA: He went to Leatrice's graduation. Freshmen year I went down to Loma Linda.

My brother was working already. My brother got married when I was a freshman and that was when I first started thinking about getting married. My brother told his wife that "I'm going to put my brother through school." Loma Linda was the second most expensive school in the United States. Harvard was the first. Seventh-day Adventist schools don't take any money from the government. They felt that school should not [accept federal funds to be independent in their policies. The policies may be different today.\*] So we took no money from the federal government. Most schools are subsidized by government grants and everything. We took nothing. Now it's changed a little bit. They take money from the government but back then they didn't. Our tuition was quite high. I worked my freshmen year in medical school. I had too, you know. I had to work two shifts, eight hour shifts, almost back to back. I worked Friday from..... I went to work at 3:00, or something like that and got off at 11:00. Came back home at 7:00 in the morning and worked. My wife was very nice, she graduated and worked at the hospital and she stayed around. I use to go to her apartment and she use to feed me supper. That kept my tuition down until I realized I was eating up half her income. [laughter] Her father and mother said for her to come home. "You come

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: home.” She had her degree. So she told me she was going home. I told her,

“Gees, you can’t go home. Where am I going to eat supper?” [laughter]

UMEDA: That wasn’t what she wanted to hear. [laughter]

OZAWA: Nooo, and so, somewhere along the line, this is a standing joke in our family.

Somewhere along the line we just started getting ready for marriage. As far as I was concerned, “Oh hell, that’s all right.” But I never asked her to marry me. She says, “I did.” I said, “I don’t remember ever asking you to marry me.” “Well, I don’t think I would have gotten ready for a wedding if you didn’t ask me.” I said, “Can you remember when I asked you.” She says, “No.” I said, “See.” So it’s really funny.

UMEDA: Mutual consensus.

OZAWA: Leatrice is very unusual. She didn’t complain about anything. She had no car. She walked to work, at Loma Linda. She became a team leader up there. She prepared for the whole wedding by riding the buses all over the place and got everything ready. Her parents are back there in Hawaii and they didn’t have much money. She made \$198 a month. And so our wedding was going to be in the school chapel. We had nuts, cake and punch.

It shows my ignorance. Summers, I just went to work at the pickle company, where I had a good job. I lucked out and got a job to work as a chemist at the pickle company in San Leandro and got \$1.47 an hour. Gosh, I was really raking it in. She just asked me to do one thing, come on down for



OZAWA: the rehearsal and pick up the punch on the wedding day. That was my....

"You got to get your groomsmen, you got to get their clothes for 'em." I said,

"I don't know nothing about it." She said, "I'll take care of that for you."

"Oh, okay." Because I was up here in Berkeley and she was down in Loma

Linda. So she got everything.... so when I think about it, "How did you do

it?" She said, "Bus, I went by bus all over the place."

The wedding was very nice. Leatrice is a very friendly person, so half of the Loma Linda Hospital came to the wedding, housekeepers, janitors, everybody. It was a cute wedding, [a simple student's wedding. Singing for us, we had Niki Himeno our neighbor and classmate, Dr. and Mrs. Eddie Himeno, helped us with the wedding, who was very active with the JACL right now. I think she's no longer active in JACL right now. Her husband, Eddie Himeno was a psychiatrist, who died here. She sang at our wedding she had a beautiful voice and she did the vocal numbers. Eddie was artistic and they both helped with the decorations.\* ]

I got a tape of that, its a wire. You remember.... it was a tape. I heard it on my 25th anniversary. I heard the tape and you could hear me and hear them singing. Loma Linda had a radio station at the time and so our friend, Dr. Chan now, was the radio announcer and he put the wedding over the

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: hospital intercom. Can you imagine, all the patients sitting there listening to the wedding of Ken Ozawa and Leatrice Fukunaga [laughter]. It was such a joke, nobody wanted to listen. "That's all right, I'm the operator at that time," he says. "Instead of music, I'm going to put your wedding on. I could tape it too." So he taped it on a big reel tape. So we hear, "Today you are going to participate in the wedding, holy matrimony, wedding of Kenneth Ozawa and Leatrice Fukunaga." It went on. We had our reception in the Men's dormitory reception room, which is a small little place with a piano and beat up furniture in the men's dormitory. That was all we could afford. We had nuts and everything. My classmates, had them there for the wedding. Ours was quite a typical students' wedding at that time. Then she put me through medical school.

UMEDA: Who was your bestman?

OZAWA: My bestman was Tom Godfrey, who is a hematologist now. Oh, pardon me, my brother was bestman and Tom Godfrey stood in for me, and Ernie Zane, ophthalmologist.

We lived in an apartment that was \$25 dollars a month. Many classmates lived like we did. Leatrice walked to school and walked to work. She left the car for me so I could go to my classes. I wasn't enough, guts or a head on my shoulder, to get up and drive her to work. She said, "You need your sleep." She was good. Then in our junior/senior year, we moved to Los Angeles, so I



OZAWA: continued to work on weekends. I knew I couldn't afford it. I didn't have any money. We didn't ask our parents for financial help or Leatrice's parents for any money. My parents couldn't send me any. My brother sent me \$200 a month. With that and working in emergency rooms, and odd jobs, Leatrice working extra time, we got through. Leatrice worked until about two weeks before she had the baby. We decided to have a child in my senior year and Dede came along in my senior year.

So I had to figure out some way to support 'em, LA county was paying \$98 dollars a month for interns. The United States Navy would pay me Lieutenant JG's wage so I applied for the Navy. My chance of getting in was zilch they told me because I wasn't in a particular plan called Ensign 1195 plan. I applied and prayed I'd get into it; otherwise, I had no way to support Leatrice and my child. I got accepted into the Navy plan and got my internship at the Oakland Naval Hospital. I did a Navy internship. It was a tremendous internship. I got to do a lot. Met a lot of people. Ran into an old classmate of mine from back in Academy, Maynard Christian, who now practices in Yreka as an anesthesiologist. He married a good, close nursing school friend of my wife's. That's another story altogether. His wife died suddenly and we helped raise his son.



OZAWA: But then, went down to Camp Pendleton, skipping a lot of stuff here.

After internship we went down to Camp Pendleton and I was assigned to the Marines. I thought, "Gees, a Japanese assigned to the marines." I got assigned to the Third Battalion.

UMEDA: What year was that?

OZAWA: This is 1958. These are guys that fought in World War II, who were just now getting ready to be discharged. I got assigned to the Third Battalion, Fifth Marines. The Fifth marines hit Iwo Jima, Saipan, Okinawa, they were in Guadalcanal. In fact, when I came in I reported aboard and went to school and did the whole thing. I reported in. I remember the Lieutenant I was reporting to say, "Fine, I talked to the colonel", he says. "Sir, I have to ask this question." "What is it?" "Being Japanese, would that mean any trouble being battalion surgeon?" "You're a doctor?" "Yeah." "You're a good doctor?" "I think I am." "I don't give a dam what color you are. If you're a good doctor, that's all we want." So I thought, "Well, okay." You know, Chief Cuddleschek, who went through the war. He was my chief but never mentioned anything about my race. He handled everything. I accomplished so much there that I had a choice the General of the First Marine Division requested I take care of him and his family or I could get an assignment to go to the Naval Hospital.

UMEDA: Were you a full resident by this....or were you still interning?



OZAWA: No, I finished my internship. I wanted to learn OB [obstetrics]; I was going to become an obstetrician. I got assigned to Captain Lonergan, who later became Admiral and delivered all of President Lyndon Johnson's girls. I planned to take an ob-gyn residency under Captain Lonergan but he was transferred. They replaced the chief with someone I didn't respect with a lousy reputation. I said, "I don't want to train under him" and resigned my residency. I came out to Sacramento.

UMEDA: But you're specialty, you were general practice?

OZAWA: But at the time I was, yeah, general practice but at the time that I was at Camp Pendleton Hospital I took that instead of going to General's H and S Company. I went and I had about one year there. Lonergan says, "I'll put you in charge of the delivery room. You like obstetrics, I'm going to teach you obstetrics. You're going to run the delivery room. I had five board qualified, board eligible men. I was the only "Indian." I had two interns underneath me. But I got to do all the C-sections [cesarean]. I could do all the ectopic, I could do all the forceps maneuvering. We did 400 babies a month there. I got a lot of good training in there. So when it comes to obstetrics, when I came out as a GP [general practitioner], I delivered babies, using forceps and all that. But I never.... I did something like forty sections, about 78 hysterectomies, and did a lot of stuff. But I never applied the same privileges. I applied as GP and



OZAWA: the specialist says, "No you can't do this, you can't do that." I had hernia and appendix privileges here.

UMEDA: So, it sounds like you assisted in surgeries?

OZAWA: Oh, yeah. When I finally came out of the Marine Corp we moved to Sacramento because we had some former classmates here. I looked for a job. George Kuniyoshi, a dentist in town, went to college with 'em. The minister of the church here, Harold Kono, was a classmate of mine. He said, "Hey, Ken, come to Sacramento. We can use you, the church could use you, you know." So I came here.

A doctor in Rancho Cordova told me to come as he'll have a building built for me to start a practice. When I came up, he had no building, he had no plans, he had nothing. I arrived and he said, "Well, Ken, I didn't build the building but could you cover me for two weeks on my vacation." I said, "I work for two weeks and then I'm finished." I thought, "Gee, how naive I was. All those promises and nothing kept." When I think about it. He told me, "Yes, you can do all this in a letter," and I took 'em.....

UMEDA: You didn't check it out.

OZAWA: No, I didn't check it out. So I said, "What am I going to do after you come back." "Well, go work for the state, I guess, or do whatever you want. Aerojet General Corporation might be hiring." So I called Aerojet and talked



OZAWA: with Dr. Clancy, head of the Medical Department. He said, "You looking for a job huh?" I said, "Yes." "Are you cleared to secret?" "Yeah, I'm cleared to secret." He said, "Well, if you can pass that part, when do you want to go to work?" "Well", I said, "I'm out of a job as of Friday." "Come to work Monday." So I went in there on Monday and he put me on there. I worked there until I opened my practice.

UMEDA: I didn't know they had clearance for secrecy there, I guess so.

OZAWA: Oh yes. that's the funny part of it. I was cleared for secret and they didn't do a security clearance on me. When I was ready to quit, they found out that I never got a required security clearance even though I was cleared for secret. They put me on what they called a "questionable espionage security leak." I worked in certain areas up there that had highly toxic fuels and we had some real problem cases because of toxicity. Some people got killed. Yeah, we got some toxic kills up there. I learned a lot on that job [and made some good friends like Dr. and Mrs. Sherm Watson. That year Aerojet gave me the opportunity to study the Sacramento area for a good practice location.\*] I opened my practice.

My contacts with nihonjins grew slowly, limited to the church. When I first started my practice it was mostly hagujins. Then I got known in the

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: Japanese community. So I thought I'd participate in their projects. Interesting thing. No, I'm not going to say it because you're recording. I thought I'd participate in some of the Japanese areas and I was going to get active with the community. They were trying to put up a community program prior to the nursing home. I went to meetings faithfully and worked with some of the people, movers and shakers here. One of them, you know, married to a doctor, who works in a clinic in Oakland. She's a hairdresser.

UMEDA: Peggy Saika.

OZAWA: Peggy Saika, I remember working with her. I went to one meeting. Phil Hiroshima, who I know very well, a good friend of mine, went to a meeting also.

Anyway, sorry I didn't participate much in the Japanese community activities. Because I felt much more comfortable being involved in other things. I do, I do a lot of things, in a lot of areas, but never did participate much.... I participate a little in JACL, with the Florin group.

UMEDA: I'm going to stop a minute.

[End Tape 2, Side B]



[Session 2, August 4, 1994]

[Begin Tape 3, Side A]

UMEDA: This is an oral interview with Dr. Kenneth Ozawa. The date is August 4, 1994. We are at his place of employment, Mercy Hospital, in Sacramento, California. And we will resume our story. This is tape 3, side 1. Okay.

OZAWA: Okay, just to finish off the last thing we were talking about, we were talking about the Boys Club. I just attended Marion Sims, whose the Executive Director of the Oakland Boys Club's, retirement. He's not sixty-three and he's hanging it up in Oakland. I was so surprised to see how well he has done for himself and for the Oakland Boys' Club. Probably three things influenced my life more than anything else, the Boys Club is one, the church is another, and my parents. I think those things really influenced me as I was growing up. I do feel that I owe something to the Boys Club. They now call it the Girls and Boys Clubs of America. They are starting a club here in Sacramento and I'm going to be contacting them shortly.

Let's see. Number three says young adult, post war years. Well that, I attended Golden Gate Academy from my ninth grade, returning three months after school started. My classmates were almost the same classmates that were there prior to the war. It was nice to see them and they accepted me with no problems at all. The school did not make me make up the three months; they just told me get in there and do the best I can.



OZAWA: I started working in the Boys Club camps during the summer. I worked in a Boys Club two and a half hours a day and on weekends I put in four hours to six hours. It was very good for me, it really was. The Boys Club was made up mostly of, oh about, 60 percent colored and probably 30 percent Chicanos and ten percent Whites and other nationalities. And I probably had the most contact with the colored. I still say colored, black is probably the best word to use now a days but we called them colored guys. It was a very learning experience for me as just to survive there was interesting. Surprisingly when I came back, I cannot recall very many racial slurs or any problems. If there were any problems, it was the fact that I worked for the Club and I had to support the rules and regulations of the Club House. I use to get into trouble with the older, bigger kids for supporting the rules but, I accomplished my job.

UMEDA: Can I ask you, were you the only Asian or non, other minority that was in a leadership role in the Boys Club?

OZAWA: I was the only, well, there were other Black leaders but there were no other Asians.

UMEDA: So you were the first, or the only one at the time.

OZAWA: Yeah, I was the only Asian then. In fact there were only about three or four Asians in the Club. Asians didn't come to the Club House. I don't know why. I worked there all the way through my high school, till I entered



OZAWA: Freshman in college. Worked at the Boys Club camp but when I had to earn more money as a dollar an hour wasn't going very far, so I found a job at a pickle company. That job paid \$1.42 an hour. I worked as a chemist. Interestingly one year in college I got me a chemist job for a pickle company. I worked there for three years and that was in San Leandro, Stencil Foods. And I met one other Japanese person there and she had a leadership position right there in the Bay Area to this day. Lisa Hasegawa was her name.

In college I took premed but I didn't know what premed was all about. I was interested in biology, biology was something I really enjoyed. And my friend Bob Roberson told me, he said, "Take premed because the girls like, premed." I said, "All right, I'll be a premed." And that was the only thing I knew about it.

I took a biology major and a chemistry minor. I didn't pay much attention to being a premed until the Dean of the Medical School, the Adventist Medical School system come around to interview the premeds your Freshman year, your Sophomore year and during your Senior year. Every year they interview you. And he didn't have too much to tell me in the Freshmen year; he just told me to get my grades up and I did. I worked 20 to 25 hours a week plus taking a full load because my family just couldn't afford my going to a private school. I spent most of my time working but also I met my wife there. And I think I may have talked about that already.



UMEDA: Yes, you talked about the reversal date.

OZAWA: She was there a year and we dated a little bit but I worked most of the time.

And she went off to nursing school and I remained there. During my three years at the College, I was fairly active. I was President of the Men's Club, President of my Junior Class, served on multitudes of committees and did all kinds of stuff. But I continued to work 20 hours a week right through till I got into Med School.

I worked in the print shop using the knowledge I learned at the Boys Club. And I became the supplier of the paper goods for the Print Shop there and I learned all about the different types of papers. It was a very interesting job. Then I ended up my last year being an instructor in the parasitology and bacteriology labs. I made more money because I could work late at night and study at the same time.

I got accepted into Med School, Loma Linda, class of, it was the class of 57. I got accepted in 1953. And for the first time I began thinking about medicine and what it was all about I knew nobody in Medicine to advise me, etc. I liked biology and in fact I was planning to get my masters and do research in parasitology. Medical School I worked, I had to even work in Medical School. I took two shifts, I took Friday night and Saturday morning shifts. We went to school six days a week. Being an Adventist Medical School, we got off early on Friday. I got off at 1:00 o'clock and I went to



OZAWA: work at three. Got off at eleven, got some sleep came back at seven and got off at three. Saturday we were off from school and Sunday we go to School again, six days a week for us. Leatrice graduated nursing school and she stayed there and worked at Loma Linda Hospital. We got married between my freshman and sophomore years in Medical School. My wife put me through school. My brother also sent me money. One of the agreements he made with his wife before they got married was that, he'll continue to support me through Med School. And with that agreement, they got married and he sent me money right straight through till I went to internship.

I really got to enjoy medicine. We had quite a contingent of Japanese then. Interesting, we had a lot of Japanese going to Medical School then. And now we look back and very few Sansei's [third generation] going to Medical and Dental School. Very few Dentist going. Among the older Nisei's, we wonder why? It's mostly all Chinese and Koreans and Vietnamese now. We think the Sansei's just don't have the drive the Nisei's had. Could it be the length of schooling, different areas of interest, huge tuition or the unique drive of the Nisei's?

UMEDA: That could be.

OZAWA: Let's see, where was I?

UMEDA: About Medical School.



OZAWA: Oh, and I worked through Medical School my Freshmen, Sophomore, Junior, and Senior year. I worked through, taking different jobs hospital orderly, extern, emergency room. Leatrice worked but she only made \$98.00, full pay every two weeks. [With my brother's help, Leatrice working extra hours, my extra earnings and living simply, amazingly, we made it. I can't help but feel that God really helped us.\*]

UMEDA: You know, I wish you would go back. Let me pause it.

OZAWA: I'll go ahead and step back and talk to you about, a little bit about Leatrice. She's one of three sisters and has two brothers. And father worked very hard in Hawaii and worked his way up to become Superintendent of the Ice Cream Company in Honolulu. Never became "The" Superintendent because only Caucasian people were allowed to become "The" Superintendent. He had to remain as the Assistant then. He worked many hagujin Superintendents through there. And he worked on the side, on other jobs, and sent all his kids off to college. Every one of his children has gone to college.

Leatrice didn't drive a car and when we were courting she took care of everything for our wedding by riding the bus. And she set up our entire wedding because I was up in the Bay Area working at the cannery. She setup the entire wedding by riding on the buses and making all the appointments and

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: whatever necessary. I was very ignorant at that time. I'm ashamed to admit it, I didn't help her at all. She said she'd take care of it, and I said, "Fine." And the only thing I was suppose to do when I came down was to pick up the punch at a certain place, which I did and that was the only responsibility, I had. I even tried to line up some of the attendants. She took care of the attendants, as far as the ushers, I kind of took care of, right before I left for summer vacation. And kinda told them roughly when we were going to have rehearsal, and I really wasn't real active in it, like I should have been. And, but she did everything, never complained.

We had our wedding. I had it at the Medical School Chapel. The chapel had theater seats and it was very sparse. We had some flowers sent to us from our relatives. And Leatrice's family couldn't afford to come but her mother came, the dad didn't come. The brother was going to school here. He went to Harvard and he came and walked Leatrice down and presented Leatrice since father couldn't make it.

UMEDA: What year was that?

OZAWA: It was 1954. And half of the hospital came to the wedding. I'm surprised Leatrice, in her quiet ways, was known by everybody and it was very impressive to me. We had our reception in the Men's dormitory parlor. And we had punch and nuts and wedding cake. And that's what everybody got. And, when I think about how sparse in today's environment, and I look at my



OZAWA: daughter's weddings and I shake my head in wonder. And ah, being again ignorant, I didn't set up a wonderful honeymoon. Knowing that the relatives, several relatives were here, we just went for overnight and then we took them around Los Angeles and down to Tijuana. Believe it or not, to show them around, little of California. Back then people from Hawaii didn't travel that much and to come to the mainland was a very big thing.

Leatrice never went home during her four years, she never went back to Hawaii because it was too expensive. She stayed here and worked. She worked as a nurse and put me through school and we decided to have a child. Our first child, Dede, was born on March 1, 1957, my senior year in Medicine. Leatrice worked until about three weeks before she had Dede. I'm finishing up my schooling, I decided I couldn't afford to support my family on what LA County was paying. LA County was paying \$60.00 a month for interns, White Memorial was paying a whopping \$100.00 a month, that included uniform and meals. But I could have eaten but my family couldn't. So I tried to get a Navy Internship and I just applied for it and I was told that I would not be able to get one because I didn't take a specific plan but go ahead and apply anyway. And by the grace of God I got accepted and I got Oakland Naval Hospital, California and I interned there.

UMEDA: What hospital?



OZAWA: Oakland Naval Hospital, it is called Oak Knoll. And it was a great internship for me they worked this port and starboard. I worked so hard then and that means we were on every other night, every other weekend. And that means that you were up almost three nights in a row when you have the weekend call. But my parents were there, which was very nice, they lived in Berkeley. And so we got to spend time with them and they got to grow up a little bit with Dede after internship. I was assigned to the Marines in Camp Pendleton and I reported aboard with the Fifth Marines and assigned to the Third Battalion. It was interesting because being Japanese I felt kind of funny to be attached with the Marines because the Marines are the ones who probably were known to spend most of their wars in the South Pacific against Japan. In fact one of my inquiry was with my assignment officer, I says, "I'm Japanese and I'm going to be assigned to the Marines, do you think this is going to go?" He says, "You won't have any trouble." He says, "You know, Japanese Naval Officers were not allowed to go to the Philippines." Because....

UMEDA: What Japanese, Japan Japanese?

OZAWA: No, Japanese Americans weren't assigned in the Philippines like Subic Bay.

If they were, they rarely went on liberty because quote, unquote, "They get killed by the Filipines."

UMEDA: Now, what year were you at Camp Pendleton?



OZAWA: 1958. And so I went and reported aboard, Third Battalion, Fifth Marines went through Guadalcanal, Saipan, Iwo Jima, and they lost a lot of men. A lot of the senior NCO, the gunnys, were all combat veterans of the Pacific battles like Okinawa, etc. And I reported on board and I thought, "I wonder how this is going to work." And I really had no problems at all. They really treated me very well. Whenever we went on bivacs, they would tell me about their experiences; stories I heard before but which were now told by people who actually went through them about the Japanese and their courage and also what they did and type of soldiers that they were. And the things I heard that existed, some of it was true, some of it was false. But they told me that the last charge of the Japanese Marines, where they were mostly 5'10 and 6' tall, they were the Imperial Marines. And, this was in Guadalcanal.

UMEDA: These were Japanese Americans?

OZAWA: No, these were Japanese soldiers. And, I won't go into it but there were a lot of stories and some, from the Japanese point of view, you would say, "My goodness, you know, I would never do that." They use to come through the lines and get in line with the American marines and get food. And it would be raining and they actually get food through the Marine Corps lines and they get it and wrap it up. Those that were caught were shot and killed or captured, you know. They were taking their food to their Officers. They were not going to eat the food themselves, they were taking it to their Officers. And the



OZAWA: Marines couldn't understand that. The Marines were saying they were starving to death and they come over here, put their lives on the line and take the food to their Officers. But that's the way the military was for them. That's just one small story.

But the Marine Corps treated me extremely well. They gave me a lot of duties and I performed them. I was allowed to go to their hospital and I spent six months at the Naval Hospital at Camp Pendleton. I ran the delivery room. We had about 300 deliveries a month and I got to do all kinds of things there. And I really improved my knowledge in the area of OB and I decided to take an OB residency in the Navy. And I turned that down last minute. I was fortunate that they asked me to take care of the General and his family. And I decided to extend my stay at the Naval Hospital. But it just shows you that the Japanese were being accepted, they really were. I had never had any trouble. Our second daughter, Emi, was born at Camp Pendleton on April 24, 1959.

This is just an interesting story that I'm putting in here and maybe I told you this story. When I was at the Oakland Naval Hospital, when I was an intern, I was on dependents emergency room and a drunken dependent wife came in around 3:00 o'clock in the morning. And I took care of her, and I remember that. And she says, "I don't want any dirty Jap taking care of me. I want a regular doctor taking care of me." And I remembered a Corps girl who



OZAWA: says, "Ma'am, you don't have a choice. Dr. Ozawa is the doctor on call tonight and if you don't want to see him, you might as well leave." And the patient said, "Well, I don't give a damn, and want. Call the Admiral, tell him that I want somebody to take care of me." And there was a young Third Class, and I forgot if he was a engineer or not, but a Third Class, "Listen ma'am." And he came up and said, "Sir, I apologize. She's my neighbor and her husband's at sea and I brought her in and she's drunk and she doesn't know what she's saying." I forgot about this completely. In 1980, I went active duty for two weeks and I went on board the aircraft carrier, Ranger, out of Alameda. I went on board, I was a Captain by then, that's four strips, equal to a Colonel in the Army. And I reported aboard and saluted and I was whistled aboard. The aircraft carrier was so huge it just overwhelms you. And I just wanted to know where I slept, where I go to eat, and where do I go to the bathroom and where do I work, so I don't get lost. In the Wardroom, where the Officers eat, we, I sat down to eat in there. This Lieutenant came and sat down next to me and we're eating and he says, "Sir, did you ever intern, were you in the Navy, at that, on the West Coast?" I said, "Yes, I was. I interned at Oakland Naval Hospital." He says, "Were you at Oakland Naval Hospital in 1957?" I said, "Yes." "Do you remember a drunken lady saying that she wouldn't have a Jap take care of her?" "I never, you just brought it back to me. I never, I forgot totally about it." "Well", he says, "I was the next



OZAWA: door neighbor who brought her to you.” And I was Officer of the day. “When you reported aboard and I looked at you I said, you’re that doctor at Oakland Naval Hospital. And I thought about it and thought about it so I said, when I eat, I’m going to try to get together with you and just find out. I really felt bad about that.” And I said, “You know, I remember you apologizing about it.” I said and he said, “I did.” Anyway he became a Lieutenant, that woman’s husband became a Commander. It’s interesting how people remember things that I totally forgot and he brought it to my attention. It’s a little interesting story. Ah, when I got out of the Navy I resigned the residency program. I came out and I was looking for work and came to Sacramento because Elder Kono was the Elder of the Japanese Seventh-day Adventist Church here. And he and I were classmates in college. And George Kuniyoshi, a dentist, was already practicing here. He just got out of the Army. So I thought, “Gee, Sacramento sounds pretty good. I lived in Berkeley and it was close by, I could still see my parents.” So I came here and there was a doctor here who said he was going to have everything ready for me. When I came out here he had nothing ready for me. But he wanted to take off. He says, “Well, Ken, I don’t have anything here for you but I’m going on vacation for six weeks, you take over my practice?” And so I took care of his practice and I thought, “Well, when he comes back, he’s not going to have anything ready for me.” So I inquired with Aerojet and they were looking for somebody. Aerojet says,



OZAWA: "Gosh we're looking for somebody right now, so when can you come to work?" So they hired me on the spot at Aerojet and I worked there until 19, let's see, I opened my practice in 1962.

UMEDA: When did you come to Sacramento?

OZAWA: 1960, I worked two years at, at Aerojet. Then I opened my office on Florin Road in 1962, January. And that's when my next daughter was born, my last daughter, Carol. And I almost lost Leatrice over that, but she survived and everything has moved along since. I've been quite busy in practice. I practiced thirty-one years, almost 32 years. I worked at both hospitals, Sutter and Mercy. Why don't you shut this off right now. [Tape interrupted.]

And I'm going through my chairs here at Mercy Hospital and worked my way up. I was Chief of Staff here and served on a Medical Executive Committee on, oh many years on behalf of the Board. When Methodist Hospital came on board, I supported them. I was on their Board of Governors until I took this job at Mercy Hospital. I felt that was a conflict of interest and I took myself off the Board. As far as the Medical Society goes, I've chaired their Emergency Care Committee and we were instrumental in bringing the Trauma Center here. We did a big study on trauma deaths, you probably remember reading.

UMEDA: I was on the Health Council at that time.



OZAWA: Yeah, we worked real hard in getting every doctor protected so that there'd be no lawsuits. One of the Attorney's tried to get the information from us because there were a lot of malpractice involved in it. And we went down to the coroner's office and I personally extracted one year's data of all the deaths. We went to hospitals and looked at all the charts, we had committees doing this. And we finally came up, we had a 17 percent preventable deaths in this community. We supported the emergency care. And we had Blaisdale, a nationally known trauma surgeon, to come here. And we're still pushing it along. The same committee, second study after they came here showed there was improvement and went down to about three percent preventable deaths.

UMEDA: But we only have one major trauma center?

OZAWA: We need two or three.

UMEDA: But I thought there was some difficulty in terms of the other hospitals pushing.

OZAWA: Push that off. [Tape interrupted.] Where did we leave off.

UMEDA: Well you were talking about your in the Medical Society and you were talking about the trauma center.

OZAWA: Yeah, then I came to this job here and I've been here two years now as Medical Director of Mercy General Hospital. And my job is going to change a little bit.

UMEDA: Now are you the first Asian to hold this position?



OZAWA: Yeah.

UMEDA: And this was in, you have been two years, so you came on in 1991, no, 1992.

OZAWA: 1992, this is 1994 so. Soon I'm going to be reporting out of the region, Mercy Healthcare Office. And probably working with a residency program, helping with residency program at Methodist. I like to help there if I can. I don't know how much time I'll have to do it, we have a Senior Vice President of Medical Affairs, Royer, Jerry Royer at the Region. And I'll be working under him, Assistant Medical Director of Medical Affairs.

UMEDA: When you say region, Methodist is an affiliate?

OZAWA: Affiliate, Mercy Healthcare Sacramento has a thousand beds in Sacramento -- Methodist Hospital, Mercy General, Mercy San Juan, Mercy Folsom and Mercy American River. We'll close Mercy American River and were operating here; we have 340 bed capacity. You know what our census is running, a190 and something. You know what Sutter's census is running, recently Sutter's census was down to 85.

[End, Tape 3, Side A]

[Begin, Tape 3, Side B]

OZAWA: So at the present time I'll be doing this job and I hope to plan to work until I'm 70 years old, I guess. Ah, but we'll see how good everything goes. Let's see.



UMEDA: Okay, let me go on and sort of go back now and sort of talk about some of your post war experience and sort of focus more on your family. You've already talked about when your children were born and moving to Sacramento. Moving on to just particularly, have you discussed your war experience with your children, or what happened during the war, with your children?

OZAWA: Very little.

UMEDA: Very little. Do you have any reason why you've not discussed it or it's never come up?

OZAWA: It just doesn't come up. I'll tell you when I talked more about it is when I took a trip through Utah to Yellowstone, we stopped at Topaz. And, surprised I could find the front of our house. Did I tell what happened?

UMEDA: No, what year was that?

OZAWA: It was 1981, 82.

UMEDA: And you took your children, your family, entire family?

OZAWA: Yeah, the entire family. We got a friend's RV (recreational vehicle) and went there. And I walked over to my, I found my barrack. I found my front door area. And I told them, I said, "I had a little garden. And where I had my garden, the dirt is broken up and its all melted in, but your could see where my garden was." You could see the, the rocks that were in there. And I said, "My father threw out polished rocks out of his door because he couldn't haul them.



OZAWA: So my daughters dug around and underneath the tarpaper was my father's rocks; lapidary rocks that he did. Now this is back in 1945, forty years. And my daughters took those rocks and framed them and gave them to my dad. And my dad had it hung up. He couldn't believe that we found his rocks. He died a couple years after that. But we actually found the rocks.

UMEDA: So how much of the camp was still there in '81?

OZAWA: The concrete slab of the mess hall was there. They had a platform behind each mess hall where the garbage cans went into and they had enclosures. There were a lot of those knocked over, laying behind the concrete slabs. The old coal bins, the coals were in three places. There was coal behind the mess hall that nobody was allowed to touch. That was coal for the mess hall. There was coal for the boiler room between the H-shaped area. There was coal for boiler room, nobody was allowed to touch that coal. The public coal pile was behind the wash room, between Barracks one and nine. The coal piles were still there but they were all broken down. The coals had oxidized down, they wouldn't burn any more. But if you still kicked the dirt enough you get into coal dust.

Very interesting, that's when I told my kids about where the basketball court was, where the walkway was. And I walked right up and, oh, there was a tree right in front of the mess hall and men built a octagonal sitting area. The octagonal sitting area was broken up. The tree was still there, dead; the



OZAWA: main stump. And I told my kids, I turned toward the mess hall and kind of besides it, we had a metal tire like thing that we'd bang for lunchtime. You ought to hear it in the mornings, at 6:00 o'clock in the morning, we would get up and you'd hear it going, "Dang, dang, cling, cling, lang, lang, dang, dang, dong." Every mess hall was ringing their bell, and each one had a different ring to it. Have you every heard this?

UMEDA: No, I don't remember.

OZAWA: It's really interesting. You get up, its cold all the time in the morning you get up. And each mess hall has a way of, everyone has a way of hitting that a little bit uniquely different. You know some would go, "Dang", sound like the Buddhist church. "Dang, dang, dang, dang, dang, dang, dang, dang, bang." And some had a triangle things so they go, "Dang, tong, tong, dang, tong, tong." Yeah, it's breakfast time. They did the same thing for lunch. ([inaudible]). And you get up in the mornings and you go to breakfast. You get up and we all, if its wintertime, we had a coal burning stove, pot bellied stove and straight stoves, there were two types of stoves, we had. The pot bellied stoves heated up real quickly and cooled off quickly. The straight stoves were much more stone lined and once you get them hot, they stayed hot, and they're neat. But boy, if it was summer mornings when it's cold in



OZAWA: the mornings and you heat up the house, it stayed hot when the sun got hot in the afternoons. So we all liked the pot bellied stoves. These are odd ball things.

And another funny thing happened in camp. When everybody goes into mess halls and pretty soon they sit in their usual customary place. Families have tables and nobody violated this.

UMEDA: Have you ever attended Tanoshimi Kai? [Seniors hot lunch program.]

OZAWA: No.

UMEDA: Same thing.

OZAWA: Camp was that way. Pretty soon, after a year or so, we look around and says, "Gee, I wonder where family, so and so is, they haven't come to lunch and supper. I wonder if somebody's sick or something's gone wrong. They hadn't come to eat. They may take their food and take it home and eat it in their own homes. Some people did that. But everybody had a special place where they sat as a family.

UMEDA: All the older children in our family went. But my mother brought food back for the last three, when we were young.

OZAWA: So, we all ate at the mess hall. And the young men had a table where they all ate, the teenagers. I was only 10, I was in the seventh grade then. There must have been fifth, sixth, seventh and eighth grade there. So, we got to sit at the table but we were the ones that went up for second helpings. Take the plates



OZAWA: up there and get the food and bring it back and give it back to them. That was our job.

You asked about camp and my kids. I told them about what we went through, but you see, I guess I told more about the happy times I had at camp. And when we go hiking, we use to walk five miles to get empty shells from the 45 caliber guns and bring them back and polish 'em up and punch holes through 'em and you get a string or something so you could wear it. Some guys wore it on their neck with a empty 45 caliber shell or better than that was the bullet. We would find bullets buried in the dirt bank from the target practice. And we use to bring them back. We use to walk way out to ([inaudible]) empty shells. But they were happy times. The sad times, its hard to convey to the kids about sad times, you know.

UMEDA: I do recall you related that story about your dog.

OZAWA: Oh yeah, that was Snowball.

UMEDA: That was a good time and I think there was one other occasion that I don't think you need to repeat it but I recall.

OZAWA: There were a lot of happy times. We had Boys Scouts, I wish I could remember our Scout leaders name, he was a nice guy. He used to take us camping. We use to isolate out a two-three mile area and one scout's group goes there one day ahead and they hide, set up the camp. And the second



OZAWA: group goes out there and tries to find them, we had two days or three days to find them. And you had to learn how to cook without making smoke and camouflage it out.

UMEDA: And this is outside of Topaz?

OZAWA: Yeah, uh hum. Right outside, we use to be able to go up through, under the fence or gates after awhile. When they took the guards off, I told you they took the guards off the towers.

UMEDA: When was it they took the guards away, because they were there initially?

OZAWA: Ours was after they shot the man. There was a seventy year old man out there picking flowers and a young kid killed him. He said, "He tried to escape."

UMEDA: A soldier?

OZAWA: Yeah, trying to escape. "Poww." He was a good thirty yards away from the fence and he had flowers in his hand, dressed just to pick flowers and he says, "He's trying to escape." And when that happened, they didn't have a riot but Topaz was, oh gosh, everybody got upset. And the commander of that place was very good. He says, "I'm taking guards off the towers. You suppose to check out through the main gates because if you get lost we don't know where you've gone to. You have to tell us what section you went hiking, where you'd gone so we know." He says, "Don't go under the fence, when you go under the fence we don't know where you went." But we use to go under the fence and soldiers would be out there doing something. You know how GIs



OZAWA: are. They held up the thing for you and you go crawling out, "What are you guys going to do?" "Go catch some rabbits." "Oh wow." And we use to go out and throw rocks at rabbits, never catch em.

UMEDA: But they were, didn't they gather shells some, from some nearby?

OZAWA: Shells, they took shells, washed them and then they made flowers out of them. My dad got shells but he did arrowheads. And we got a bunch of arrowheads, ([inaudible]) arrowheads. And they did lapidary work, a lot of cutting rocks and that's why my father had a lot of rocks of different types. They use to take trips into Topaz Mountain to find topaz and things like that, semi precious stones. They had clubs that do that. After, near the end, we were able to go to the hot springs, which is about so many miles away and go swimming there. It became much more liberal. We use to be able to go all over. We use to haul our own gravel to make our own walkways because it would get muddy. The government let us go out to the gravel pits, which was about 15 miles away and bring the gravel. Because nobody tried to escape.

UMEDA: So, is there any particular incident or things about your interaction with the administrators or sort of the keepers of the camp?

OZAWA: We had security, internal security, that were all Issei's and they wore hats and had bands around their arm. They were the police department. Nobody paid attention to them. But we treated them with respect otherwise you'd get bawled out by your parents. I tell you the Kibei's and the Nisei's had it out.



UMEDA: You relayed that through the baseball game. So, in other words, there were internal advisory bodies or something like that, that helped self govern?

OZAWA: Yeah, self-governing. There were senior-Issei's who set up these bodies and some senior-Nisei's who took part in that. We had Buddhist Church, Methodist Church. We had, they had activities. My mother went to school there, learn and improve her English so she could read and so all kinds of stuff. But my kids, I told them very little of that. They don't ask too much about it. And...

UMEDA: Well its like a lot of acceptance of our history. Well, staying on the children then, do you, you spoke about values that were important that your parents passed on to you. Did you consciously or do you, what values do you think you also relayed to your children that would be quote, "More Japanese values?"

OZAWA: Probably, they aren't strictly Japanese values but family. We're a very close family. We remain that way and we felt that from the time that they were small we always said that, "As long as you have each other, you have a family, you really don't have to worry. And each one look after each other." And so far, by the grace of God, everything, my three daughters are very close and work together.

UMEDA: Okay, well listen you talked about the second daughter being born but I didn't get the third daughter.



OZAWA: My last daughter was Carol, and my wife almost died after her delivery. [The tape was paused for a telephone call, and then resumed.] Dede was born my senior year, I think the first of March of 1957. Then Emi was born at Camp Pendleton, I think in April, gee's what's her birthday, 24<sup>th</sup>. And Carol?

UMEDA: What year?

OZAWA: 1959. And then Carol was born in 1961, December 20<sup>th</sup>. Three daughters.

UMEDA: Do you find that, I know that in some ways the closest, the family being the nucleus being important was the value you passed from your parents. Was there anything else you can think of, rearing your children like your parents did?

OZAWA: I probably put a lot of that on my wife. My wife is unique and sensitive. I don't think I've.... The years I've been married to her, I've never fought with her. It isn't because we're both perfect, it's because she's a lot better person than I am. If I'm angry she backs off. But she gets her point across to me in discussions and talking. And she knows when to talk and when not to talk. My kids say, "Mom, I don't know how you do it. But we sure wouldn't put up with it." And my wife laughs, but my wife is an extraordinary lady in that way. She's always been supportive of whatever I've done. I'm a general practitioner. I didn't make a lot of money. If you look at the home I live in, you folks live in better homes than I do, probably. I live on Los Padres Way, in a small home I bought for 21.5 or something like that. I still live there,



OZAWA: okay. And, my wife would love to have a bigger home and have more room, and things she wants like a utility, utility. "I doubt if I heard that about a thousand times, utility tub." Things like that. But my children, I know really look up to my wife and her opinions. And I watch them. And my wife is very precise in getting things done. Whenever we go backpacking, my brother-in-law said, "I've never seen people like you, you come home from back packing, you clean the tent, you're washing utensils, you're putting things away." He says, "Before you even sit down." Well that's the way it is in our house, we take care of it. Whenever we go and take part in anything we pitch in whether its washing dishes or clean up. My kids still do that.

If you folks had a party at your house, my kids would be back in the kitchen helping you clean up. Vacuuming your floors. Oh you know you say, "Don't help." But we know its a headache, you have all that stuff back there and take care of it. So they pitch in and help you clean up and do everything. That's kind of what can become a fault, because we're always at church cleaning up, vacuuming, doing everything. They kinda expect us to be of help. [laughter] You know what I mean. They are great helpers but they can complain sometime....

UMEDA: Don't let the Ozawa's leave. [laughter]



OZAWA: Yeah, you almost think they invite you because you know the clean up committee is there. But my kids are that way and but that has a lot to do with my wife. I wish I could take credit but my wife has been a really guiding force. She is very Japanese in the part that the feminist would probably hate her but ah, she doesn't, she's doesn't, she's not minimal, she doesn't kow tow, she just knows how to manipulate me. And she does it in a very nice way. I wish you'd got to know her. She just does it in a nice way. And she gets her way most of the time.

UMEDA: If you're comfortable, would you like to add a little bit about Leatrice and her family in Hawaii. Because their experience was, should have been quite different then ours.

OZAWA: Her experiences are. Her father never made a lot of money. I think when he retired he still wasn't making a thousand dollars a month running a great big ice cream company. And they had, they all worked hard at various jobs. Mother took in laundry.

UMEDA: And, what island?

OZAWA: In Oahu. And the father was entrepreneur enough to buy a little piece of land where he lived and borrowed money, and made payments on it. And educated all of his kids from borrowing on this piece of land.

UMEDA: Is the father Nisei or Issei?



OZAWA: Father is a Issei and the mother is a Nisei. During World War II, he still worked at the Ice Cream Company, because that was a big deal, you know. And ah, he had soldiers working there and had the soldiers come over to the house and they eat and everything but being Japanese they were restricted to certain areas. After the war he made money painting and doing other things besides being Superintendent. Ah, but very shrewdly put his money in the right places. And when he retired he, it's really interesting, he came to me and said, "Ken, what do you think if I put a warehouse on that piece of land, its a very small land but if I put a warehouse. The rest of the family says, I shouldn't do it, I should just retire and enjoy life." I said, "Well, can you do it?" He says, "Oh yeah, they'll loan me enough money to put a warehouse on it just from the property." "Do you want to do it?" "Yeah." "Because I'm a son-in-law now, you're asking a son-in-law. All I'm saying is you should do what you think you want to do. You have planned your life. Look at what you've done business wise. The little money you made, you've educated all of your kids and bought a nice home in Manoa Valley. I don't see why you can't do it." He did. That thing is a money maker. And it is now taking care of grandma, she spent her time in a nursing home with Parkinsons and mini strokes, but she passed away recently.



OZAWA: Leatrice is probably the diplomat of the whole family. They really look up to Leatrice. Whenever she goes to Hawaii the whole family gets together and because of her they treat me nice, the kids nice. One of her sisters just left from Hawaii and spent a week with Leatrice. One day later the second sister, she's here right now, spending a week with Leatrice. And they just went up to Lake Tahoe, because I guess she likes to gamble, so Leatrice and her sisters went for a couple of days and will come home tonight. She went to the Seventh-day Adventist School because during the war the public schools were only half days.

UMEDA: Was their family Adventist?

OZAWA: No, they're Tenrikyo.

UMEDA: Really, that's my parents.

OZAWA: Tenrikyo and ah, of the entire family, you'd be interested, Wallace is, went to Harvard, graduated from Princeton Seminary, became Campus Minister at University of Hawaii for a year. He was such a rabble rousers, he was a minister during the time of the Vietnam War and he says, "Hey, did you see us on TV?" You know he'd get arrested. True to legend, all yesterday's liberals are today's conservatives. He now is a minister of a big church, one of the big powerful churches in Hawaii. He's still not married.

UMEDA: What denomination?

OZAWA: Church of Christ.



UMEDA: Which is Methodist isn't it, no, it could be Presbyterian.

OZAWA: Presbyterian, closer to Presbyterian, Church of Christ. They're not exactly Presbyterian but the Congregational, and Presbyterian are very close to the Church of Christ. They all kinda of ([inaudible]) disciples of Christ, you can't get [[([inaudible])]].

Father and mother are Tenrikyo. Sisters are Christian. Leatrice is the only one that's an Adventist Christian, even though one other, two other sisters went to Adventist School in college. And Leatrice, we got married and she's a very strong Adventist without being a religious nut. You'd never know it cause...

UMEDA: Did she speak at all about what conditions were like in Hawaii during the war?

OZAWA: Yeah, she spent time out picking pineapples because that's what all school children had to do, to help with harvest. She remembered December 7<sup>th</sup>, watching the smoke and the airplanes flying over head in Oahu, you know flying over her head. And there was no haiseki [discrimination] in Hawaii because they were all majority Japanese. A lot of Japanese were in Pearl Harbor when they were being bombed. They went in there and helped take care of Pearl Harbor. [[([inaudible])]]

UMEDA: No, no. [Ozawa, laughter]. But you were saying that they were, what, restricted?



OZAWA: Restricted to areas they could go, they couldn't go to the beachfronts. They couldn't go to certain areas, they had to stay away from the military reservations, etc. They had black outs and rations for food, etc. So, anyway, she came to the United States and we got married and she's never gone back to live in Hawaii. But ah, she's a nurse. When she quit she was head nurse, head nurse of the Medical Floor at White Memorial Hospital in Los Angeles. A really responsible job. Our junior, senior years were in Los Angeles. When I think about it, I think I don't know how she did it. She worked a lot because of my tuition and everything even when she was pregnant. And the day nurses, this is the Medical, hospital floor and the medical floor of a Medical School is a real, you've got interns, you got residents, you got attendings, you know. You never see her get harassed, she just kind of did very good.

In fact I remember when I told her she couldn't work any more because she was, I just felt bad her ankles were swollen, and everything else. And I said, "You can't work any more." She cried and I said, "What are you crying for?" "I know this is the last time I'll be able to practice my profession. When I have my child, you'll be interning and I'll probably never go back to nursing again." She worked almost near her due date. She wanted to be a nurse from the time she remembered because she helped to take care of Wallace. Wallace had osteomyelitis in his arms. To help her mother, she went with Wallace to the doctor every day, dressing changes, etc. They didn't



OZAWA: know how to take care of osteomyelitis in the old days, so they just changed the dressing every day. From childhood, she thought she'd become a nurse, she said, "I'm going to be a nurse." And she never had any problems. Consequently her influence; two of my kids are nurses. Dede, she has a real nice job, she's at Loma Linda, she's running the Pacemaker Clinic of Loma Linda. And Carol, with a baby, was here in town from Massachusetts and married to an Anesthesiologist. While at Loma Linda, she took care of the baby heart transplants at Loma Linda, you know. I can't see my daughter doing that kind of stuff. But she did, she said, "We took care Dad. Coming here, we had standing room only, we had kids crashing, do this, do this, do this. Call the attending to take care of it." She went to Boston area with her husband, who took his training there for three years, at University of Massachusetts, Medical Center and got his residency in anesthesia. When she went back there, she was able to find a good position in a recovery room because of her experience. "Whatever hours you want, we'll take you." She said I asked her ridiculous things, "Are you related to me now?" She asked, "I only want to work three days, I want only morning shifts, I didn't want to work weekends, and, she says, "Fine, it's yours." She semi-taught when she was back there because what they did at Loma Linda was really miles ahead of places that don't have a transplant program, okay. But she's a good mommy now she hasn't practiced nursing for awhile.



OZAWA: So, one's a school teacher; my middle one's a school teacher. She teaches at our Adventist Academy here. She teaches, a fifth grade, sixth grade class. So, the kids are very responsible, they really look after our family, are very nice. One thing unusual, they all married "hagujins" which initially bothered me but I'm very happy with the sons-in-law I have. But I thought they would marry Japanese, and I told you that before. They said, "They couldn't find a good Japanese boy."

UMEDA: See this is familiar but it's not on the tape so I'm wondering what happened.

OZAWA: They said that they felt that they didn't meet the right Japanese boy to marry. Mom had a saying that "You could fall in love with a person with a future just as easy as you can fall in love with a person who has no future."

UMEDA: This is your mom?

OZAWA: Leatrice. And I laughed, "Boy you tell them that. We're looking for "kanemochi's" (wealthy)" I says. "No, it isn't that. Look for someone who will love you and will give you a good future. Think of it this way, you're going to bring up children, you want your children to have opportunities and those opportunities will depend on who you might marry. Look at your future as you look at your husbands."

The oldest one married a dentist. My middle one married a young boy who got his AA and works at the Med Center, in the Engineering Department.



OZAWA: He's a nice guy. Emi finished everything and was ready to write her thesis for her masters but never got her masters. That was regretful. She said she didn't want to get a master's and marry the young boy who was very sensitive that the rest of the family had advanced degrees. Everybody's got at least a master's or something that is similar. We don't say anything to him and he fits right in. He's a nice kid. And my youngest married the Opsahl boy, whose an anesthesiologist down at Methodist, where he's working now.

UMEDA: How did you spell that name?

OZAWA: He, Opsahl. The oldest one is married to a Fernandez and the middle one married to a Johnston, with a "T" in it. Johnston. The youngest Opsahl. That's the one I told you the mother was killed with the Hearst bank robbery.

UMEDA: Yes, that's, where is that information, I'm distressed?

OZAWA: Anyway she was killed in the bank robbery and he went through loss, his grades went bonk (sound effect).

UMEDA: Yes I remember that, you said how Leatrice looked after him.

OZAWA: Leatrice kinda mothered him without being a mother to him, in a way without him knowing. He was just made to feel at home, you know. Roy's grades gradually improved. The only reason why he went to college is because of Carol. Carol was going to college. Carol was going with him since freshman year or eighth grade, somewhere in there. And she told him, "If you don't go to college then I'm not going to marry anyone without a future."



UMEDA: And it worked.

[End Tape 3, Side B]

[Begin Tape 4, Side A]

OZAWA: So Roy has turned out to be a "magime" is a Japanese word, "magime, magime" means straight looking in Japanese, eyes are very straightforward. Which really means he really turned out to be a really down to earth, reliable person, he really has. He's grown up to be just a nice guy. He takes wonderful care of my daughter and has treated Leatrice and myself very nicely. And not in a high faulting way, just in a very ordinary way, he's a very quiet kid.

So I'm very happy with my kids and my grandkids. I have two grandkids from Roy and Carol, the oldest one is Lauren, Lauren is now 16 months old and Raechel who is ah, eight weeks old. They have Japanese names and I can't think of what they are right now but their middle names are Japanese. I think Lauren's first name is, Reiko, because Dede's, my oldest daughter's Japanese name is Reiko, and so they named her Reiko. And then the second daughter named Raechel, named Emiko because Emi's middle name is Emiko, she wanted the auntie's middle names. Emi and Wayne have one son. And the boy, I asked, "Are you going to call him Hisao?" that's my middle name. They said, "No, were going to call him Kenneth." So they laughed, they said,



OZAWA: "You know what that means Dad?" I said, "What does not mean?" "You're responsible for him until he graduates college or wherever he goes." I said, "Oh gosh, I can't afford that." And "Little Kenny", we call him "Little Kenny". So, I don't know if we're going to have any more kids or not because Dede and Ariel might have a child, but they haven't had any kids yet. They'd like to move up here but I don't know if they'll ever make it because she has a job that she couldn't duplicate up here, with income and responsibility.

UMEDA: I was going to ask if it was important that your children had some sense of identity as a Japanese American but....

OZAWA: They know they're Japanese and they certainly have no qualms about it. They're aware of it, I know because of our talks. Ethnically they know how to cook Japanese food, they often refer to that's because "I'm Japanese", a thinking process. For instance, I just happened to mention this, I'm going to have an evaluation of how well I did at work. I'm suppose to fill out my own evaluation and then give it to my, the CEO. Well, I can't do that, my nature is to put myself down as average. He said, "Well you're not." And I said, "But I'm brought up that you never brag on yourself so it's terrible for you to make out your own evaluation, it is for me anyway. I could evaluate somebody else, that is no problem. But to evaluate yourself honestly the Japanese part of it is that you're not supposed to do that. And I did mind and



OZAWA: my secretary looked at it and said, "You're crazy." She says, "You look at this thing and it says, it absolutely doesn't say what you do." And I said, "Well I can't brag about what I do around here." But that's Japanese thinking. "Thinking about taking a gift or becoming very aware of returning a gift when you receive a gift," is another Japanese custom that our children remember.

UMEDA: What about the one value you talked about a good deal previously was, don't do anything to bring shame on your family or the Japanese community?

OZAWA: Yeah, it's a funny way that I don't tell them that I say that myself. I say, "One of the reasons that I participate and remain a Naval Reserve was because I'm Japanese. You don't see many Japanese in the Navy. And I did the best I can. And because of that I think people realize that the Japanese can do a job just as well. I use myself as an example to my kids.

UMEDA: A model.

OZAWA: Yeah, and so I never tell them that; that's for them to make a decision of what I say. I never say, "Do that?" I tell them how I feel and so they understand some of the things I do. And they say, "You're so busy, you take so many jobs and you volunteer." "Well that's because I always say that if I do a good job, they don't say Ken Ozawa, a Japanese did a good job. You know, and that's the way it should be.

UMEDA: It's a combination.



OZAWA: It's a combination. In turn, when I see Japanese do something bad, I feel hurt, I literally feel hurt. They say "But dad, you don't know him." "But he's Japanese." I sorta feel responsible for what he has done. "If a Seventh-day Adventist Minister gets caught out here doing lewd act, how do you feel?" She says, "I'd feel embarrassed." "That's why. Because he's a member of our church." "That's right. That's how I feel about Japanese. When I see Japanese do well, I'm very proud. If I read in the paper, you noticed that some guy did something, I feel very proud."

When I heard about this guy in Marysville, I heard about him in a different way that he was a CEO of Naval Air Station, Oxnard, it's a real important Naval Base. Before he retired, he was captured in Vietnam and he's a full Captain. He never made Admiral. I'll tell you something terrible cause the next promotion from Captain is Rear Admiral or Commodore, which is Brigadier General rank. I thought he made it but he didn't, he retired as a full Captain. [There has been an active duty Japanese making flag rank in the U.S. Navy. There are several reserve Commodores and Rear Admirals who are Japanese.\*] When I was in the Navy and when I see a Japanese officer I feel real proud, I felt like walking up to him and saying, "Hey", in fact I do. I walk

---

\* Dr. Ozawa added the preceding bracketed material during his review of the draft transcript.



OZAWA: to him and say, "You know," they kinda look at you or what you are. "Hey, who are you?" "I'm Ken Ozawa, I'm from Sacramento." "Hey, I'm from Honolulu." You feel camaraderie.

UMEDA: That's true, a connectedness.

OZAWA: I told that to my kids, I feel a camaraderie, just like I go out to wherever we go we run into somebody who is an Adventist, you say, "Gee, I'm an Adventist, you're an Adventist too." There is a kinda of a camaraderie as doctors, this is very well known among doctors. There's a camaraderie sense, if you're out at some place and you're in trouble, you call a doctor. "You say, I'm Dr. So and So from, and I wonder if you'd give me a hand." They come around and help you. They don't even know you.

UMEDA: That's true, its a fraternity.

OZAWA: It's a fraternity which is not fostered to be there, its there because of maybe common belief. And that's how it is to be Japanese, we tend to foster Japanese race now. But in the old days it was fostered to the family because you bring shame to the Ozawa family if you don't do this and don't to that. And you broaden this and you bring shame to the Japanese if you don't do this and don't do that. While being a Nisei some of that still remains in me, even to this day. Even to this day I tell my wife. My wife says, "Why were you doing that, ([inaudible]). "Yeah, but it will make the "Nihonjins" look good. [laughter] Famous saying, "Make the "Nihonjins" look good." You know.



OZAWA: And so, I do participate a lot in things and I take some things on I shouldn't but you know, somebody says, "Well, gee can you do this?" And I say, if they aren't "Nihonjin" I never tell them, they'll never understand.

UMEDA: That's, that's true.

OZAWA: Because it sounds so superficial. But to a "Nihonjin" or a father, mother, or to an Issei, they understand very well. They say, "Sensei, why do you do that?" They'll say, "Because, you know, I'm "Nihonjin". "Wakaru, hontoni wakaru. (I understand, I really understand.)" So I think my kids pick up on that.

UMEDA: Can we move on to redress and reparations because you were in camp, your entire family were in camp. What is your feeling about the whole issue about redress and reparation? You should have been able to file for that.

OZAWA: I did. My brother, father and mother didn't.

UMEDA: Did they, were they still living at the time?

OZAWA: I'm in a minority. No they passed away.

UMEDA: Before this passed?

OZAWA: Yeah. Even though it passed, it hadn't been enacted yet, so they passed away and so.

UMEDA: Okay, so they didn't.



OZAWA: How I personally feel about it, I'm probably a minority. I don't think it should have been done. I think we're so monetary and materialistically inclined in our society here that it was a way of showing regret and what more, and what more can you do but to pay money to show. That gave it value, that gave it value. But I sure could use the money. It paid off some of my debts but I personally felt that it wasn't necessary. But an apology was necessary and I would have taken it for its face value, but I could understand those who say "Words is cheap, money isn't and money is the way it is." But then I think we tend to be too materialistic anyway and so it just fostered materialism. You got to be careful of materialism it could drive you to a place where it destroys other factors in life. A terrible answer but ...

UMEDA: No, no, but that's yours. I wanted to be sure that that was included because you were affected by that experience.

OZAWA: Oh, we were. Our family, we lost everything.

UMEDA: Oh yes. How do you think redress has affected your family or the Japanese American community?

OZAWA: My kids, none, none at all.

UMEDA: They were aware though that you, you ..

OZAWA: They were happy that I got twenty thousand. "What are you going to do with it Dad?" "Pay my debts." "Oh, well that good." So I did. [laughter]



UMEDA: If you could imagine, this is real hypothetical, if you could imagine that World War II didn't occur in the way it did, how your life might have been different?

OZAWA: Yeah, [phone ring]. This is a hypothetical answer to your hypothetical question because we really don't know. But I think what it did it broke up the Little Tokyo's and spread out, put us again out there on our own. And we in modern day will say, "It broke the paradigm." We had a paradigm that Japanese became gardeners, Japanese became whatever and there was a group and the war broke this paradigm, refreshingly gave us new opportunity of looking at what's out there. We were forced to do it and that forcing probably gave us more opportunities to go into different areas that Japanese had not gone into before. And I think part of that came around from what the 442 did and. So, and I think the "Nisei's", scrambling to get back into this society was given a much wider choice. That why you see them going into the arts. You saw many new areas. Sure they went into engineering and teaching, the usual stuff, medicine. But you saw them take up things that you never saw them go into, acting, ah, different things, it was wide open. I think that was a great thing that happened. So, I think that's the good thing about the war.

UMEDA: So, in some way you're saying then acculturation, assimilation was accelerated or pushed faster, it would have occurred but it occurred much sooner.

OZAWA: Sure, if there was no war, better things might have happened. I don't know.



UMEDA: How about you personally, how do you think it might have been different for you?

OZAWA: I probably would have been caught up in the, how the rest of the guys did and they, probably gone along with probably the group just like the rest of the fellows went on to school of engineering or they couldn't get jobs. A lot of the older "Nisei's", who were college graduates right before the war couldn't get jobs. You know, we had one who... My brother made model airplanes, I told you. And I told you about...

UMEDA: Right and he did very well. Right.

OZAWA: Did I tell that incident, because he was Japanese, yeah.

UMEDA: Capwell's (department store).

OZAWA: Yeah, and also, he won the Northern California Contest ([inaudible]) and because he was Japanese, trophies and like that, my brother got a trophy like this (gesturing height) and he was first place.

UMEDA: I remember that.

OZAWA: By golly, any way I remember a good friend of his who made model airplanes who had a college degree couldn't find a job and was working as a gardener. And he said, "Ken", he actually called me "Ich, I want to join up in the Air Force." He came back and says, "They wouldn't take me, I'm Japanese." "So



OZAWA: what do you want to do?" So he went into the Army, not the Air Force. He just went in. He said they would take him as a Medic, I guess that's what they said. But they took him and he got discharged out because he got evacuated.

UMEDA: So he was interned?

OZAWA: He was interned.

UMEDA: Yeah, that was before 442 came.

OZAWA: Yeah, that's right. I was with the Marines. The Marines are pretty gunny, and they're very "gun ho", they really, believe it, but they treated me so fairly I was with the veterans, I did my best. I went out into the field. I slept with them. I never played the part, since I'm a doctor or officer I'm not going to do that.

UMEDA: So that was in lieu of, you did your residency but that was your military service as well.

OZAWA: I never did the residency.

UMEDA: So when you were in the Marines it was service time, it wasn't residency.

OZAWA: I spent some time at the hospital, I went to the hospital and they tried to take me. They said, "Ken do you want to serve the rest of your time at the hospital?" I said, "Well, I don't mind that but I liked the Marines." So what they did they let me work with the Marines for a year and a half and they put me in the hospital for a six weeks period actually. And then they asked for my



OZAWA: orders to the Marines to change me to full time at the hospital. Marines' said that they wanted me to stay with the Marines.

UMEDA: Okay, so when you were in Camp Pendleton you were in the service, you were in the Marine Corps, you were not in residency, okay, then that clarified that.

OZAWA: Camp Pendleton, First Recon, I climbed my way with First Recon Battalion from Death Valley. We were on TV. I liked the Marines, I think they're, heaven forbid I'll ever have to go back, at my age, I probably ([inaudible]). If I had to go back I'd go back to the Marines because they really are solid people, crazy but they're solid. [laughter]

UMEDA: Okay, if, you know, if you had to give some advice to young people today, what would you tell them?

OZAWA: Advice, in what way?

UMEDA: Oh, either a philosophy or some kind of truism that worked for you?

OZAWA: Well probably I think the most important thing is to have self-worth and self-value, self-worth and self-value. I think, I teach, I see my grandkids and I teach self-worth and self-value to my grandkids is to give praise at the right time, to cuddle them and love 'em. And when the time comes it doesn't mean that you should correct them, you should correct them but have reasoning and meaning in how you correct them. And I think you can tell the young people, I think if you have self-respect and you like yourself, it's really important.



OZAWA: From that you couple along education. I think education is a lesson whether education is technical or whether it is bookwork. Education to me includes even going to mechanics school, education in learning how to fix things, that's all included in education. So I'm not saying that everybody should become involved in profession work, I think that's wrong.

I personally feel that a person should have faith. And this faith does not necessarily have to be all religious, and related in one religious way whether it's church, it could be a belief in a superior being. Because I think it comes in, it comes in and helps you when you need that strength when you meet something when you really have no control over but you must sustain yourself though it. It comes though what we call, an inner spirit. An inner spirit could be religious ([inaudible]). I think one should have a belief.

I'm a firm believer that to be a leader you have to follow first. You have to learn to follow. There is a learning process in following because if you follow and do a good job of following you will become a leader, understanding the limitations of your request to ask people to do things, is to be able to perform. Nothing discourages anyone when I ask you. "Could you do this, and there is no way you can do it." Basically I'm putting you down when I ask you that. I should ask you, when I ask you to perform something, I should know that it is within your capabilities doing it and you're not going to fail at it. Because if I ask you to do something that you're going to fail at, I'm



OZAWA: putting you down. I should ask you do something that I know you can succeed at, then I can help you succeed at it. Then I'm helping accomplish what I want of them. That's a very selfish point of view. I want them to accomplish what I want because I want to have you succeed in what you're going to do, for me. I think that's an important philosophy to follow.

UMEDA: You know we're getting close to the, almost the wrap up of our interview, I'm wondering if there is anything else that maybe we've missed or some part that you'd like to highlight or recapture. I know I suggested earlier that perhaps if there was something's that you could recall from your brother's occupation, that period in Japan, your parents, your own childhood?

OZAWA: Yeah, well there's a lot of things in there but.

UMEDA: This is your story and we want to make it as unique as it can be for you.

OZAWA: I never thought about this until when I get together with you. And I'm sure I can do it in a lot better way than I am now. I guess, but I told my wife one time, this is no biggy for me, this is something you're doing.

UMEDA: No, it's for you and your family.

OZAWA: She says, "No you should have organized it and you could have had it outlined in your mind. This is the way my wife thinks and so you can highlight a lot of the points where there would have been a story format that it would have been very interesting. Because she thinks I have lived a very interesting life. And I



OZAWA: said, "No, there are so many things I'd like to do." All I got to say, I guess the influence of a parent is extremely strong and I think its, and I think the basic thing that make it effective is love by your parents. And love of the parents, my parents showed me a certainly different type of love I show my kids. Because they're love was not more demonstrative, they're love was shown more in what they provide. Yet we're influenced because of our culture, living in this country that we hug more, we kiss more, we get involved in doing things. I never ever remember my dad sitting down and playing with me. He even threw a baseball once in a while, played tennis with me once in a while but he was my father and I respected him as my father. I knew he loved me but there is respect there. Like I told you I never hugged my dad until [tearful], very tender part, when he was died, when he was dying.

UMEDA: Oh, it's real hard.

OZAWA: Yeah, when I think about him. But I knew he cared for us. My mother was different, she would hug us and talk to us but my dad was different. But I knew he cared. And the way I show my love to my kids I still hug and it's different. [tearful] I'm sorry.

UMEDA: No, it's quite appropriate.

OZAWA: I didn't realize I'd do this.

UMEDA: Well, its amazing what memories will trigger.

OZAWA: Oh yeah, my dad was a very good man.



UMEDA: It was very reflective in the interview.

OZAWA: He took care of, we took care of him the two and a half years, he lived with us.

UMEDA: Oh really.

OZAWA: Yeah, he lived with us. My wife took him in, we took care of him. He would complain to my wife about how I don't understand, how I do things. See I told you my wife is a wonderful person. He would tell my wife, "Tell Hisao I don't need to take a bath tonight, [laughter] tell him I'm clean and I don't want to take a bath tonight." I'm the one that enforces the rule, "Dad you got to take a bath, a bath every other night is the agreement we made." "Yeah, but I really didn't do anything to get dirty." So I'm real nice, I says, "Dad you got to take a bath." So he use to tell my wife, "Tell Hisao "konban furo toranai (I don't want to take a bath tonight)." He'd tell my wife any complaints he had about me. My dad loved my wife who listened very carefully. But he was a very good man. So I would say my memory. My parents left an indelible part in our upbringing, I know it did with my brother. And my marriage, my wife has an awful lot do with my happiness. She has really supported me in everything I do.

UMEDA: Let me just capture this one little part. Your mother died before your father, what age was she and what year was that?



OZAWA: My mother was 75 years old and died twelve years ago (1982). My father died five years (1987) after or four years (1986) after that, and he was 92. There was 15 years between my mother and my father. And my brother died five years (1989) ago, five-six years (1988) ago. So he just missed reparation payment, redress.

UMEDA: He was fairly young then?

OZAWA: He died when he was 60. I really miss him because he really was a good brother. He was my brother, I use to ask him little questions of the things I use to do. I bought a little station wagon. I use to call him and tell him about it. I use to give him my old wagons.

UMEDA: Well I'm going to draw this to a conclusion but I want to leave a little caveat here. As you review the transcript, if there is details missing and you might want to -- I'll show you how to bracket that in. Then I want to close with just thanking you for taking the time to do this. I've found it very enjoyable, your story is very interesting. I think I agree with Leatrice, perhaps if we had sat down and maybe organized this. But I think a lot of it is still captured in here. I was very pleased that you did capture about your parents and your brother and the experience in camp. Particularly your story is different in that, sort of the places you were during your adolescent years, the schools that you attended.



OZAWA: Instead of public school, I went to private school. See, so it was a very different upbringing.

UMEDA: Right and that has had to have had an impact on you and your life experience.

OZAWA: Oh, it has. I told you, the Boys Club, my church, my parents. In my latter years, my wife, certainly.

UMEDA: Well thank you very much now, I'm going to close now.

[End Tape 4, Side A]



## APPENDIX



CURRICULUM VITAE  
September 2, 1993  
KENNETH H. OZAWA, M.D.

ADDRESS: 1423 Los Padres Way  
Sacramento, CA 95831

DATE OF BIRTH: July 21, 1931

PLACE OF BIRTH: Berkeley, California

EDUCATION:

1953	B.S., Pacific Union College Angwin, California
1957	M.D., Loma Linda University Loma Linda, California
1958	Rotating Internship U.S. Naval Hospital Oakland, California

MILITARY SERVICE:

1958 - 1988	Captain (MC) United States Naval Reserve (Retired 31 Years)
1958-1959	Active duty as Battalion Surgeon and Staff Medical Officer with the U.S. Marine Corps, Camp Pendleton, California
1959-1960	Active duty on Ob/GYN staff, United States Naval Hospital, Camp Pendleton, California

AWARDS AND HONORS:

1980	Red Cross Man of the Year
1990	Golden Stethoscope Award, Sacramento Medical Society
1990	Doctor of the Year

BOARD CERTIFICATIONS:

1977	Diplomate, American Board of Family Practice
1984	Recertified, Family Practice
1991	Recertified, Family Practice

SOCIETIES:

Sacramento El Dorado Medical Society  
California Medical Association  
American Medical Association  
American Academy of Family Practice  
American College of Physician Executives  
Flying Physicians-Western Chapter



CURRICULUM VITAE  
KENNETH H. OZAWA, M.D.  
SEPTEMBER 2, 1993  
PAGE TWO

**EMPLOYMENT:**

1960-1962	Aerojet - Staff Physician
1962-1992	Private Medical Practice, Sacramento
1992 to present	Director, Medical Affairs Mercy General Hospital

**PROFESSIONAL ACTIVITIES:**

1980 to present	<b>Chairman</b> , Emergency Care Committee, Sacramento El Dorado Medical Society
1985	Chairman, Special Trauma Studies for Sacramento County compiled in 1983 and 1984  Member of Emergency Care Committee for California Medical Association
1974 - 1988	Assistant Clinical Professor, Family Practice University of California at Davis, School of Medicine
1988 to present	Associate Clinical Professor, Family Practice

**MEDICAL STAFF MEMBERSHIPS:**

**Mercy General Hospital**

1983 to present	Chairman, Institutional Review Committee
1985-1992	Executive Committee as elected member
1979-1981	Chief of Staff
1977-1979	Chief of Staff Elect
1975-1977	Secretary-Treasurer Member, Family Practice Committee Service on various Ad Hoc Committees

**Methodist Hospital of Sacramento**

1992	Medical Executive Committee - Exofficio Member, Family Practice Committee
1975-1980	Member, Medicine Committee
1989-1992	Board of Directors

**Sutter Community Hospitals**

**APPOINTMENTS AND MEMBERSHIPS:**

1981 to present	Member of 2nd District Medical Quality review Committee Appointed 1981 by Governor Edmund Brown, Jr. Appointed 1984 by Governor George Deukemejian Appointed 1988 by Governor George Deukemejian (Term concluded 1992)
-----------------	---



CURRICULUM VITAE  
KENNETH H. OZAWA, M.D.  
SEPTEMBER 2, 1993  
PAGE THREE

1982-1985	Chairman, 2nd District
1984-1985	Vice Chairman, Chairpersons Committee, MQRC,
1987-1992	State of California
	Member of the Medical Advisory Committee,
	Foundation Health Plan
1989-1992	Board Member of Sacramento Physician Network
1987-1989	Board
	Member of Capitol Medical Group (HMO)
1991 to present	Sacramento County Health Council
1980 to present	Member Sacramento County Emergency Care
	Committee
	Sacramento County Special Committee
	for the Study of Elderly Abuse-
1985	Appointment by Board of Supervisors
1992 to present	Board Member, "Health for All" (Non-profit,
	low income clinic)
1972 to present	Medical Advisor for the Disaster Committee
	for the Sacramento Area, American Red Cross
1972-1984	M.D. in charge, Red Cross First Aid Station,
	California State Fair

Other services to the medical community of Sacramento include assisting as a board member or committee chairman for the Medical Care Foundation of Sacramento and the Greater Sacramento P.S.R.O.

(ozawa\cv2)



## NAMES LIST

Florin Chapter, Japanese American Citizens League  
Oral History Project

Interviewee	Kenneth Hisao Ozawa, M.D.
Interviewer	Christine Asoo Umeda
Cooperating Institution	Oral History Program, Center for <u>California Studies,</u> <u>California State University, Sacramento, California</u>

NAME	IDENTIFICATION	VERIFICATION	PAGE
Mr. Domoto	Father's employer	Dr. Ozawa	1
Okuyama	Mother's maiden name	Dr. Ozawa	2
Herbert Pekonen	Boyhood best friend	Dr. Ozawa	3
Elder Nozaki	Minister	Dr. Ozawa	4
Ich, Ichiro	Brother, Ichiro Ozawa	Dr. Ozawa	8
George Groves	Boyhood friend	Dr. Ozawa	10
Mr. Groves	Next door neighbor	Dr. Ozawa	11
Mrs. Schultz	First grade teacher	Dr. Ozawa	19
Tanforan	Assembly Center	Dr. Ozawa	28
Topaz, Utah	Internment Center	Dr. Ozawa	29
Mrs. Ogawa	School teacher	Dr. Ozawa	32
Goro Suzuki	Actor AKA Jack Soo	Dr. Ozawa	33
Jack Soo	Actor AKA Goro Suzuki	Dr. Ozawa	33
May Sano	Friend in camp	Dr. Ozawa	37



NAME	IDENTIFICATION	VERIFICATION	PAGE
Hisao	Dr. Ozawa's Japanese name	Dr. Ozawa	39
Kurimoto's	Relatives in Japan	Dr. Ozawa	43
Mr. Green	Printing Instructor	Dr. Ozawa	48
Bob Roberson	College friend	Dr. Ozawa	50
Richard Nethercott	College friend	Dr. Ozawa	50
Leatrice Fukunaga	Dr. Ozawa's wife	Dr. Ozawa	51
Grace Yoshida	College friend	Dr. Ozawa	53
Milton Sanders	Classmate	Dr. Ozawa	55
Mr. Jay	Boys Club counselor	Dr. Ozawa	56
Alan Barris	Boys Club counselor	Dr. Ozawa	56
Miss Winning	House mother	Dr. Ozawa	59
Shige Arakaki	First Japanese Seventh-day President in Hawaii	Dr. Ozawa	59
Governor Waihee	Governor of Hawaii	Dr. Ozawa	59
Niki Himeno	Classmates	Dr. Ozawa	65
Eddie Himeno	Classmates	Dr. Ozawa	65
Dr. Chan	Friend	Dr. Ozawa	65
Tom Godfrey	Usher	Dr. Ozawa	66
Ernie Zane	Usher	Dr. Ozawa	66
Dede	First daughter	Dr. Ozawa	67
Maynard Christian	Classmate	Dr. Ozawa	67



<u>NAME</u>	<u>IDENTIFICATION</u>	<u>VERIFICATION</u>	<u>PAGE</u>
Chief Cuddlecheck	Chief in Marines	Dr. Ozawa	68
Captain Lonergan	Internship chief	Dr. Ozawa	69
George Kuniyoshi	College friend/dentist	Dr. Ozawa	70
Harold Kono	College friend/minister	Dr. Ozawa	70
Dr. Clancy	Medical Department Head, Aerojet	Dr. Ozawa	71
Dr. Sherm Watson	Friend	Dr. Ozawa	71
Peggy Saika	Community activist	Dr. Ozawa	72
Phil Hiroshima	Attorney	Dr. Ozawa	72
Marion Sims	Executive Director, Oakland Boys Club	Dr. Ozawa	73
Lisa Hasegawa	Stencil Foods employee	Dr. Ozawa	75
Emi	Second daughter	Dr. Ozawa	83
Carol	Third daughter	Dr. Ozawa	86
Blaisdale	Trauma surgeon	Dr. Ozawa	87
Jerry Royer	Sr. VP, Mercy Hospital	Dr. Ozawa	88
Wallace	Leatrice's brother	Dr. Ozawa	101
Upsahl	Son-in-law	Dr. Ozawa	106
Fernandez	Son-in-law	Dr. Ozawa	106
Johnston	Son-in-law	Dr. Ozawa	106
Lauren Reiko	Granddaughter	Dr. Ozawa	107



<u>NAME</u>	<u>IDENTIFICATION</u>	<u>VERIFICATION</u>	<u>PAGE</u>
Racehel Emiko	Granddaughter	Dr. Ozawa	107
Little Kenny	Grandson	Dr. Ozawa	108
Ariel	Son-in-law	Dr. Ozawa	108